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A brief and

most pleasaũt Epitomye of the whole art of Phisiognomie, gathered out of Aristotle, Rasis, Fozmica, Loxius, Phylemõ, Palemõ, Consiliator, Mozbeth the Cardinal and o-thers many moe, by that learned chyrurgian Cocles: and en-glished by Tho mas Hyll Londo-ner.

Imprinted at London by John Waylande.

Cum priuilegio per septennium.

1172 c

MVSEVM
BRITAN
NICVM

To the right worshipful Master George Keable Esquier, Thomas Hyll wysheth prosperytye.

The kindnes whyche, I haue founde at youre frendly handes, ioynte wyth your knowledge and loue of good letters, hath moued me to dedicate these my laboures, vnto youre mastershyp: whiche I haue attempted to put in prynt, rather to shew what I wyshe to bee doen, than what I can doe. The argumente is not onely pleasante but also necessarye, and that for all kyndes of men to be skylled in. And that ryghte wel knew the auncyente Philosophers, whiche would receyue no Scholers nor bye any fetusites, whose shape answered not their knowledge in thys science. But what nede I declare thys vnto you, who know it already muche better than my selfe: wherfore no lenger to trouble you wyth my rude letters, I hartely beseche you to take in good part my good wyll, and wyth your authoritie to protecte my doynges. Thus I pray god to kepe you.

yours most bounden
Thomas Hill.

The Preface
To the Reader.

If it be true (gentle Reader) that the chefe point in knowledge is to knowe God, the fecond to know oure felfe, the thyrde (whiche is alfo the firfte part of pruidence) to know al other men, thã muft it nedes follow that fuch meanes as leade vs to the nereft perceyuing of any of thefe thyrde, muft nedes be both good, profitable and neceffary. What folly is than in thofe heades whithe condemne or diſpiſe natural Philofophy, whiche as Sainete. Paul affirmeth, leadeth vs to the firfte, and as kyng Salomon fayeth, dyrecteth vs to the fecoude. And as the whole conſente of all that haue been learned beareth wytnes, doth throughly inſtructe vs in the thyrde. For the excellencye of the creatures as heauen (whofe courfe & effectes Arithmetiche and Aſtronomy declare) and earth, (whofe compaſſe, ſcituacion, and alteracion Geometry and Phiſicke publyſheth) cauſe men to graunte not oneiy the excellency but alſo the almyghtynes of their maker and ruler. The vſe and effectes of natural reaſon whofe trueth and pleaſantnes logicke and rethoricke doge playnly ſet furth, teache vs how we differ from

other

other creatures, for what end we were created, and how we maye behaue vs to come to that ende: for about thys laste poynte morall Philosophy is onely occupied, teachyng what is iuste, what honeste, what cumly, and what profitable. And as the excellencye of the creature maketh vs knowe the creator, whose name be blessed for euer, and as the vse of Reason in vs doth cause vs to knowe our selues: so doeth the effectes and wurkyng of nature, comprehended by reason, teache vs to know and iudge of al other thynges. As firste of the elementes and of their powers in in them selues seuerally vnmixed, secondlye of theyr myxture in thynges, thirdlye of the effectes caused through their mixtures, which be playnly set furth in Philognomie, that is to saye knowledge of bodyes. Thys Philiologie is learned two wayes: by meditacion or by apparence. Meditacyon is a conceyuyng in the mynde of suche thynges as cannot be perceyued by any sence, as the substaunce of soules, spirites, and vertues. Apparaunce is the iudgemente whiche the senses haue of suche thynges as are obiected agaynst them: as the felyng, of substaunces: the hearynge of mouynges, the tast and smelling of qualities and myxtures, the syghte, of formes and Colours. Whych sences although they be all excellente in theyr kindes for vs to iudge and discerne thinges by, yet the chefest truest and most ready is the syght, which is chiefly occupyed about Philognomie, as we may cal it in englysh, body skyl, or the knowledge of the temperaunce of bodyes by theyr shape & fourmes. Which although it be of al creatures, both stones, plantes, herbes, fish foule, beastes and men, whose inward propreties and difference are knowen by the outwarde shapes: yet because that of all the rest man is most excellente, therfore it specially belongeth to hym. And of hys nature the Philosophers haue chefely sought, & that because man is not onely the chefest good to manne, but also

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the chefest euil both to man & al other thiges. Which causeth Tully in hys boke de natura deorum, to call Reason (which is the excellētest creature that god euer made) the wurst of al other creatures: because that onely by man (the only possessour therof) al kides of iniquities and sinnes agaynst nature are diuised, and cōmitted. But to leaue Tully in hys errour til an other tyme because he distinguisheth not lust and reason, but attributeth the effectes of thone to the other, we wyll come to the matter concernyng Phisiognomy chefely in man, whiche teacheth the thyrde parte of wysdom, and first of prudence, that is: how to discerne the disposicions of al men by their fourme and shape, wherby we maye knowe whom to make oure frendes and familiers. whom to preserue frō beyng our foes, & whom to auoyde as daungerous to haue to doe with all. Al these poyntes are marked by nature in the proportion and lineamentes of mans body, with diuers other more secrete, whiche are well knowen to as many as knowe the arte, and specially in the face and handes, whiche as it should seme, god hath made ope and vncouerable because al men might at all tymes see and perceyue them. And to thende no man shoulde thynke thys incredible (as the grosse heades door of all thynges whiche they cannot comprehende) I wyll counsell them by thynges more euident, to credit such as be more obscure, yet not obscure of them selues but hidden from vs for lacke of searche. Can not we knowe by a mans countenaunce whan he is merye, whan sad, whan angry, whan fearfull, whan ashamed, and whan shameles: and that by newe and sodayne alteracions of the visage? Doe we not by the coloures and makyng iudge and not fayle of stomache and properties of horses, dogges, Cockes, & other creatures? Doe not the Phisicions likewyse iudge the temperamentes, crasis, and diseases of the body by the colour

and

and alteracion of the qualities and quantyties of partes? And how are all these thynges knowen but by conſideryng what elemente is ſtrongeſt and what weakeſt in the compoſicion. For the elementes wurke the ſame or muche lyke effectes in compoſicions of bodyes where they rule, as they haue in themſelues ſimply, and ſo cauſe the proporcyons both of membres and liniamentes, and bryng furth the lyke condicions and propertyes. Which what they bee, and how they differ, the beſt learned me from tyme to time haue ſearched, noted and put in wrytyng. Wherin as they are to be commended, wyth al other which haue followed their good example, ſo of al other nacyons I am forced moſt to diſprayſe myne owne country men, whiche haue leaft no monumente of their ſkil therin. For there are fewe other nations but haue in theyr own tounge diuerſe treatiſes therof ſet furth in prynt, wheras we (ſo farre as I haue ſeen) haue neuer a worde therof. And although I knowe that no begynnynges can lacke diſprayſe, yet to ſet other on wurke therin, I haue wyth blynde bayarde aduentured to turne into Engliſh, that whiche I haue founde in other tounges, wrytten by the beſt learned in that arte as Hermes, Ariſtotle, Raſis, Formica, Locus, Phuemon, Palemon, Conciliator and other, wiſhing that al mē at vacant tymes myghte occupye theyr wittes therin. And one thyng I warne (as I my ſelfe am warned) not to Judge by any one part alone, but by all (or at the leaſt) by many together: ſo ſhall we be ſure not to bee deceiued. I meane we ſhall not bee deceyued to knowe the trueth of the naturall diſpoſicion, and yet we maye fayle of the mans condicions, whiche Socrates hymſelfe well declared. For whan he with hys diſciples about hym, aſked of a Phiſiognomer what condicions he perceyued to be in hym, Ah Socrates (quoth the Phiſiognomer) thou art a great leachour, a craftye felow, ſubtyle, and geuen to all wyckednes.

Thys

Thys answere so vexed Socrates Scolers, who know the contrary to be most true, that they rayled at the phisiognomer, and wouide wyth strypes haue recompensed hys paynes, had not Socrates stayed them. For it is all true that he sayeth (quoth Socrates) for such I am by nature, but I haue (as al other mē may haue if they wyl) a reasō and grace that ruleth about nature. By this it is euident that reasō and grace may bydle nature or turne the prouocacions therof vnto goodnes. For the cholericke or irefull man maye either by grace represse hys lust, or els vse it well in correcting of vices. The malicious man maye by grace asswage hys lust, or els turne it agaynst the wycked and so furth of al other natural inclinacions. Therfore although a man may perfitly by phisiognomy declare the natural inclinacions of any man, yet may he not perfectly iudge hym except he know whether he haue grace or no. And the lacke of thys consideraunce hath brought thys science to be thought false because grace bydeleth or vseth wel the naturall inclinacions of man. Thys well remembred, the booke maye be safely read, and thou (good Reader) therby mayst infalubly iudge the state and condicions of any manne. For the better knowledge wherof, I entende shortly to sette furth palmestrye. In the meane tyme I beseche thee to take in good parte thys my rude endeuours.

A briefe Epitome of the whole art of Phisiognomie, touchyng generally al the membres of man.

Of the signes of healthfull and sicke bodyes, by the part of the foure complections. First the signes of the bodye of a hote complection.

The firste Chapter.

BOdies naturally hote, do spedily & wel encrease, as appereth in youg children, and ware fatte, muche drye, their baynes apparaunte in their places, their breath strong, their voyce loude, mightie, and great, mightie in coeatyng, and muche desiring or lusting therto, They fede, digest and beare their meate well, hauing aboundaunce or plenty of heare on the head, and in such places as it should naturally

growe, which partly be thicke bristled of heat on the breast, whiche commeth by muche heate of the heart as perfectly appeareth in the lion and cocke.

The signes of the body of a colde complecyon.

The .ii. Chapter.

BOdyes naturally cold, do slowlye encrease, and ware fat, their vaynes appeare greate and manifest, their breath smal to be hard, (or as it were in darke maner) their voyce subtile in the hearyng or shrill, feble in coeatyng, and seldom desiring therto, eatyng litell, digesting, & bearyng theyr meate euell, whyte of skynne, or rosie of coloure, their heare deape and long after sufficiaunce whether it be blacke or whyte, and they be subtil, fearyng, and trembling of a light cause, and weake to laboure.

The signes of the body of a moyst complecyon.

The .iii. Chapter.

BOdyes naturally moyst, be softe, and lyghte in the flesshe, theyr Joyntes hid and of small fortytude, whereby they maye endure but a whyle to laboure, they feare and tremble in maner at euery matter, sleaping euilly, oftē moued to coeate or to the lust of the body, naked and thinne of heare, their eies often watery or distilling, ȳ heare of their head, and in the other places, long and thinne hauyng a good or forwarde witte to learne.

The signes of the bodye of a drye complecyon.

The .iiii. Chapter.

Bodyes

BOdies naturally dry, be thought rough in the fealing, lene in flesh, stronge and durable in laboure, willingly, and conuenientlye they eate, the iointes of theyr membres be manifest and apparaunt, the heare of their head, & in the other natural places, great, roughe, and courled.

The sygnes of a temperate and healthful body.

The. v. Chapter.

TEmperate and healful bodies, eate and drincke wel, after their conuenience of nature, digest and dispose, things to the be sauerye, they hunger in conuenientes houres, they ioy with them that be mery, they slepe their ful slepes, they think them self lyght of body, and go lightly on the ground they sweate sone, seldome or neuer sneze, they waxe

meanelye fat, coloured in the face, hot in the fealyng, in them the fiue fences haue conueniente forte, after congruency of age, bodye, and houre.

The fygnes of a diſtemperate, and vnhealthful body.

The. vi. Chapter,

DIſtemperate and vnhealthful bodyes, in all thinges be vnlike to bodies temperate and healthefull, wherefore they eat eutily or very litle, they paſſe not to drinke, they dygeſt and diſpoſe or beare their meat eutily, thynges to thē be not ſauery, they hungre not in congruente houres, they geue not them ſelues fully to be chearful and mery, in rioting at them that laugh and be meary, but be alway as it were ſad, and continue ſadde, they ſleape their ſlepes eutily, they iudge and thinke them ſelues heauy, and go heauily on the grounde, they ſeldome ſweate, or ſweate nothinge at all, they gape or often ſneſe, ſtreachynge their armes oute and abrode, pale in

in the face, or ouer hyghe or muche coloured, their. v. ſences be weake, they maye not longe ſuſteyne or endure labour, they ſoone forget matters, ſpiting much, their noſtryles alway ful of filth, they⁊ body therow out as it were fat, their fleſhe blowen lyke the noſe, and their handes, fyngers, and eies ſweatie and diſtilling.

The ſignes of a good nature and memorye.

The. vii. Chapter.

HE is of a ſinguler memory vnderſtandyng, and wel faſhoned in nature, which hath moyſt and ſofte fleaſh, meane betwene roughnes and lenitie, meane of ſtature, hauing a ruddie counten aunce ſuffuſed with whitnes, hauyng alſo a gētil and frendlie loke, whoſe heare of the head is plain thorowout: hauing eies meanly bigge, and declynyng to a roundenes, the head meanly great with an equalitie, the necke well faſhioned, and the ſhoulders decli-

ning downwardes, or shoulders ready to declyne, not fleashlier aboute hys shankes and knees, hauyng a meane voyce betwene great and shrill, hauyng the palmes long with lōg fingers declining to subtilnes, meane in laughing or of laughter, whose countenaūce loketh ioyous and meary.

The significacyons of hote and dry bodyes after Rasis.

The. viii. Chapter.

These bodyes be thicke, bushye of heare on the head, and elles where; leane also, and in the felyng hote, & the skynne thycke and roughe, and strong sinewes, hauing the vaines bones & iountes, much apparaūt, a lowe voyce, their pulces verye swifte, and moauing or beating the lyke, they bee also hote in the fealyng, very bolde, and obstinate, these hetherto be Rasis wordes.

The

The significations of cold and moyste bodies after Ralis.

The.ix. Chapter.

These bodies be thought sakt in ȳ feling, and naked of heare, & hauing gentle or sakt heare on the head, theyr vaines narrow, & Jointes hyd, hauing corpulent bodyes, much katte, sleping weakly or vnquietly, slowe of mouing and slower in their pace goyng.

Of the heare of the head.

The.x. Chapter.

The heare of the head, playne and long and whitshe lyke or flaxen in colour, if they be thinne and softe, declare that man yuery to be naturallye fearfull in heart, weake in strength, peasable in soscietyes, euery where congruente, reformable

mable, benigne, and gentle.

The heare grosse, bristled and shorte, declare that man to be naturally strong, withoute care, bolde, vnquiet, a maker of lyes or enuious, (and of sum named vayn) an often deceauer, desyryng fayer thynges to the eie, and more simple then wyse, although fortune maye fauoure or fawn on hym.

The heare muche curled, declareth that man to be dull of witte, or of muche simplicitie, or elles both a lyke.

The heare aboundaunte on the temples of the face, and on the forehead, by whiche the forehead may well be iudged hearyr: declare that man to be symple, vayn, leacherous, soone creditying other, in maners & talke rusticall, and grosse of witte.

The heare much bristlyng, and standyng vp in a bushe writhingly, declare that man to bee much simple, bolde, proude, of a dull capacitie, sone angrye, a liar, leacherouse, malicious, & in euill presumptuouse.

The heare seatyng vp on the corner of the fore-

head

head, and al the rest standyng vp, or but parte of them and that the forehead therby appeareth balde, declare that man to be simple, and partly maliciouse, with a wittines or circumspectiō of order, or maners therin.

The heare much aboundaunte on the head, that is thicke, bushing ouer all the head, declare that man to be leacherous, and of good digestion, vayne or a liar, lightly fierce and rigorouse, slowe in doyng thinges, euill of memorye, desiryng or coueting fayer thinges and infortunate.

The heare of the head redde in coloure, declare that man to be enuiouse, muche irefull, full of inward deceite, full of rancore or poyson, whiche we terme commonly venimouse, a deceauer, proude, and an euil taler by one behinde his backe, & flatteryng to his face.

The heare of the head very browne to the coloure of the chesnutte, declare that man to be congruente to all thynges, louing or desiryng honour, dooyng iustice, hauing a haut mynd, and vayne pryde or glorye in hymselfe.

The heare of the head very blacke declare that mā to be congruente to all thynges more to the good thē to the euil, in ockupacion and labour studious, secret forthfull, and not well fortunate.

The heare of the head to flaren or cleishe coloure, declare that man to be of a good condicion, and congruente to all thynges, fearefull, chaste or shamfast, weake, and of a good witte, of a tender capacitie, hauing a hard and cruell fortune.

The heare of the head meane in quantitie, and coloure, declare that man to be congruente, and more tē dyng to the good, then to the euill, louing a peaceable life, louing clenlynes, and good maners.

The heare of the head, in Iuuentute or younge age, bery, and balde, declare that man to be often moued,

and

and desiryng to coeat, vayn or a lyer, bolde, vnstable, and talketyue.

Of the head.

The. xi. Chapter.

The head bigge, and sufficiente rounde throughe oute: declareth that man to be secrecte, witty, and circumspect in his doinges, ingenious, discrete, of a great imaginacion, or a great imaginour, laborious, stable or stedfast, and faythfull in promis or otherwise, for the more parte.

That head that hath a great throte with the necke whiche declyneth to the earth warde: declareth that man to be ware or witty, a nigarde, peaceable, secrete: folowyng very muche his owne sensualitie and minde, and stable in doyng matters.

That head whiche is long, hauing the face long and bigge, and deformable: declareth that mā to be a foole malicious, or very simple, vayne or a lyer, sone beleuing the thyng heard or tolde hym, a caryer or teller of newes, and also enuious or hatefull.

That head which is very voluble, or lightly turning here and there: declareth that man to be a foole, simple, vayne, a lier, deceitfull, presumtuous, vnstable, dull of capacitie or vnderstandyng, of an euill witte, of a tender capacitie, sumwhat prodigall or wastfull, and a bearer or teller of newes.

That head whiche is great hauing a large face: declareth that man to be suspicious, stoute and hardye, couetyng beutifull thinges, wary, symple, grosse of kedyng, secrete, bolde, and not sufficient shamefast.

That head whiche is greate and not congruently shapen, hauing a shorte throte and great necke: declareth

reth that man to be sufficiente witty, to hymselfe wa ry, secrete, Ingenius, of a stable Imaginacion, fayth- full, tellyng troth, and in many thynges or matters tractable.

That head whiche is small, hauyng a thinne and long thyote: declareth that man to be very Weake, so lyche, long angry, fearefull, a little feader, apt to learn or to be taughte, and not wel fortunated, and for the smalnes of the head, apt to fall into sickenesses.

That head which is very great, and the necke with the sinowes and bones small: declareth an euill con- dicion or qualitie of the brayne, and that man to be a bullarde and foole, compared to the asse.

That head whiche is great proporcyoned to the body, and especially with the necke, so that the necke be strong and meanely great, with strong and greate sinowes: declareth a laudable conuersacyon and ho- nestie in that persons, apt to study good artes & to be an vpright dealer with all men for the more parte.

That head which is lyke to a pineapple, that is great

beneath

beneath, and sharpe rounde vp to the crowne: declareth that mā to be alwey without shame, a gready catcher, and vniuersally Irefull and bolde.

That head whiche moueth faste as though it quauereth: declareth that man to be vnstable, bolde and Irefull thorowe the cause of the heate of the braine.

That head whiche is very rounde as a boule or cōpasse rounde: declareth that man to promesse many thinges and perfourme none, a babler, double tōged, importunate, couetous, enuiouse, and cōsidereth not of that paste nor commyng, but that presente, and that very slēderly: And ther be also of them whiche robbe and murder by the high way, which if they cum to be rulers, they be tirauntes, cruel, importunate and vndiscret, whose companyes be to be auoyded and eschewed, as fro thy enemyes as Concillator sayth.

The head very long and fashioned bygge and smal to an organe pype: declareth vnshamefastnes.

The head soft and playn, or flatte: declareth arrogantnes and dissolucion in that person.

The head appearyng dentid in hollowe (in a certain maner) in the fore parte therof: declareth that man to be deceatfull and Iracundious.

The head greate wyth a largenes of the forehead and countenaunce lyke to a gyaunte: declareth that manne to be slowe, gentle, strong, dull and vnapte to learnyng, compared to the oxe.

The head long and flatte as a beatyll: declareth that manne to bee circumspecte, and a fore sear in hys dooynges: And for the more parte many of the swichers and fleaminges haue the lyke head.

Of the forehead

The .xii. Chapter.

The

The forehead very hygh and round declareth that man to be liberall to his frindes and acquaintanuce, mcary, of a good vnderstãding. tractable to other, and in manye graces vertuouse.

The forhead playne or smothe in skinne and bone wythout wrynkies, declareth that man to vary for a lyghte cause, vayne or a lyar, deceatful, more simple then wyse.

The forhead ouer smal and narrowe through out declareth that man to be simple, sone styrred to Ire, lyghtly furious or cruel, a desyzer of bewtiful thinges to be a courtyer or a seruinge man, foolysh, vnapte to learnyng, a poluter, an ouer great feader and a glotõ.

The forehead sufficient round, in the angles of the temples that the bones appeare as it were, and naked of heare, declareth ỹ man to be of a good wyt and parfyt vnderstandyng, of muche boldnes, a lyare in euyll stout and hardy, a desyzer of bewtiful inundanes, and of honoure.

The

The forehead verye greate, declareth that man to be slowe and a heauy goer on the earth, a dullard and folyshe, compared to the Oxe.

The forehead sharp pointing out in the angels or corners of the temples, that the boones appeare as they were standing wythoute, declareth that man to be vayn or a lyar, vnstable, weake in al his doynges, simple, of a tender capacitie, and a glutton often tymes.

The forehead in the temples as it wer blown with the grosnes of the flesshe, that is that it hath the cheke bones fylled with flesh, declareth that manne to be dyuerse or of a sondry mynd, Phlegmaticke, proud, Iracũdiouse, of a grosse and dul wit, and hath also a great head and euil fashioned, leacherous or vnshamefast, enuyeth longe, couetouse and a backbyter.

The forehead ful of wryncles declareth that man to be tresul: And the forehead playne without wryncles after a sad maner, declareth that man to be sadde and sorowful allwaye in a maner.

The forehead wrinkled, and a falling of the wrin-

cles

cles fro the middle as it were so that it apeareth dou-
ble as it were in the face of the nose, whether it hath
or maketh a valley or no valley, declareth that manne
to be symple, stout and hardye, of a great wytte, and to
haue a sharpe and cruel fortune.

The forehead great throughoute and somwhat
round throughout, bare of heare or somwhat balde, of
sufficientlye, declareth that man to be bolde, of a good
wit and vnderstanding, wary, malicious, stout and hea-
dy, long continewyng angry, faynedly faythful, & there
fore he wil lyghtlye lye.

The forehead very long and high rounde, so that
the face to the chynne appeareth figured sharpe oute,
declareth that man to bee symple, feable, congruently
faythfull, and to haue hard fortune.

The temples of the forehead bearyng out rounde
and heary: declareth that man to haue a worthy witte,
desiryng honour, arrogante and alway stoute and
hardy in hys doynges.

The forehead very greate, rounde and heary: de-
clareth that man to be bolde, hardye and a lyer.

Of the ouerbrowes, of the eies.

The .xiii. Chapter.

The

He ouer browes as A
ristotle saith much hea-
ry, declare that man
to be peruerse in talke,
talkatyue, vngracyous
or wicked, and rude ma
nered.

The heare of the o
uer browes extending
to the temples, declare
that manne to be enui
ous, proude and leche
rous, vnshamefast and
haulte of stomacke o
mynde.

The ouer browes thynne of heare in congruen
quantitie of length and shortnes, declare that man
haue a readye wytte, and facile in vnderstandyng.

The ouerbrowes growyng thicke and long to th
rote of the nose: declare that man to be of a melanco
lyk

lyke nature or otherwyse of an euyll nature, and sum suche lyke, to be theues, but alway deceiuers, murtherers, and maintayners of harlottes, flearing, catchers, dissemblers and malicious, and these when the ouerbrowes by the herines ioyne: and vniuersallye be thinckers of all mischeses: and not vnlyke be they too these whych haue but one eie, which be heaped in vyces, contumelious deceitful and wicked.

The heare of the ouer browes growing from the rote of the nose vpwarde, & fro the Temples downeward, declare hym to be leacherous and of a dull wyt.

The heare of the nether part of the ouerbrowes to the nose growinge douneward, and the vpper part growyng vpward, so that thereby they appere broade, declare him to be vnshamefast, enuyouse, a dullarde a fole, and vnsaciable, compared to the hogge.

The heare of the ouerbrowes descending by incurnacion by the part of the noose, declare that manne to haue a sharpe and an ingenious wyt in vnhappye and wycked busynesses.

The heare of the ouerbrowes growyng euen streightlyned alonge, declare that man to be euyl, weake and of a feminate minde or stomacke, compared to the woman.

The heare of the ouerbrowes growynge so bendyngiye that they almoste ioyne wyth the nose, declare that manne to be subtyll and ingenious, and also studyous.

The heare of the ouerbrowes thyn and greate in bredth, declare that man to be facile in vnderstanding and of a redy wytte.

The ouerbrowes much herye and long, declare that man to be one which willingiye seketh and desireth to be muche prayed and intreated in any matter.

A briefe Epitomie

Of the eie lydes.

The.xiiii.Chapter.

The eie lydes muche wrinkled and which by often mouing eleuate on high: declare that man to be proude, stoute and hardy, bayne glorious, bolde, a threatner, a desirer of bewtifull thynges, and congruente to good and euill.

The eie lydes declyning downwarde, when he speaketh to one or beholdeth one (as it were wrinklig ye) declare that man to be very malicious or a deceauer, a lyar, a betrayer, a niggarde, slowe of pace or otherwyse, secrete, and of fewe wordes.

The eie lydes thynne of heare: declare that man to be simple, bayne, weake, lightly or for a smal cause cruel, and in frendship or company sufficiently congruente.

The nether eie lydde bonching out as it were blo-

wen

wen and red in coloure: declareth that manne to be a notable dzunckarde, especially if the lyddes appeare dzye.

The eie lyddes that naturally folde downewardes as they wer wzinkled, and redde oz not redde: declare that man to be vnshamefast, slowe in pace oz otherwyse suspicious, a niggarde, enuious, and a lyght oz a sleyght deceauer in many thynges.

The eye lyddes very shozte oz narrowe and in coloure white oz bzowne: declare that man to be as he were congruent to all thynges, weake, fearful, easely and soone creditting other, moze simple then wise, and conuertible to good and euil.

Of the spaces betwene the eie bzowes.

The. xv. Chapter.

The spaces betwene the eie bzowes neare ioyning together: declare that man to be a nygarde, enuious, secret, very muche desireful of beawtiful thynges, hauyng a vayne foztune, and moze cruel oz fierce, then delectable.

The spaces betwene the eie bzowes, very long, declare that man to be sumwhat dull of capacitie, of a subtyll vnderstandyng, of muche boldenesse, verye faythfull, and of a perfyt, and vpryghte frendshyp.

Of the eyes.

The. xvi. Chapter.

THe eies greate, that is grosse, and muche apparaunte: declare that man to be commonly slowe, and sumtyme bolde, enuyouse, partly shamefaste, and partlye not secrete, congruente, a niggarde, baine lightlye lying, long angrye, of an euill memorye or remembraunce of a grosse wytte and of a small vnderstandyng, and lesse sapyente then he reaketh hymselfe to be.

The eyes depe in the head, as they were hydde that is, hollowe in, and the syghte farre in, declare that man to be suspiciouse, maliciouse, long angry or muche Irefull, of a peruerse maner, perfyt of memorye, bolde, cruell, lyghtlye lying, a threatner, a bycy-

ous

ouse leacherer, proude, enuiouse, and a deceauer.

The eies situated (as in lengthe): declare that manne to be a wyly beggler of menne, enuiouse, and a deceauer of deceauers, hauyng hys delyghte therein.

The eies standyng very farre oute: declare that manne to be simple, or a foole, somwhat shamefaste, sumwhat large in expenses, wyllyngly to be bounde, to serue, or to be a prentise, of a grosse vnderstandyng and wytte, talketyue, and lyghtlye leadde to good or euyll.

The eyes that beholde sharpelye, and wyth the eye lyddes studyouslye declyning, declare that manne to bee malicious, and an often deceauer, verye false, often lying, enuiouse, a theefe, a nyggarde, secrete, wicked, and sayntly faythfull.

The eyes verye small: declare that manne to bee a foole, weake in strength, applying in maners to the ape: that is, to be fearful, and a deceauer.

The eyes congruentlye small, and rounde: declare that manne to be shamefaste, weake, symple, one beleauyng an other mans sayinges, of a grosse wytte, and dull vnderstandyng, and often hauyng a sharpe or cruel fortune, lyberall to other, and decently shamefaste.

The eyes lytle, and wrinkled: declare that manne to haue an vnhappye forewarde wytte, to dooe vnhappy dedes, compared in hys lyke to the ape.

That manne whiche hath a chyldes looke wyth hym: declareth to be one, that bethynketh not on hard or diffuse matters, and lyueth long after nature.

The

The eyes obiyque, or lookyng crokedly: declare that man to be a deceauer, wytty, a niggard, enuiouse, Ire ful, a lyar, and in many thynges malicyous, and shal haue also a sharpe feauer, wherof he shall spedely dye vpon.

The eyes dyuerse or not a lyke, and in beholdynge wauer vp and downe, or to and fro, declare that man to be an often lyar, bayne, simple, leacherouse, a deceauer, soone creditynge one, enuious, stoute and hardy, a desirer of fayer thynges, and easily brought to good or euill.

That man whiche is baryable, graye, and whitishe eyed, is for the moze parte borne to bee a Philosopher and a searcher of darke and hydde secretes.

The eyes that twinkle often, and moue beefore and after: declare that manne to be leacherous, vnstable, often lyinge, lyghtlye or soone false, a betraier, vnfaythfull, presumptuous, harde in beleuynge one.

The

The eyes that moue swiftlye, and the syghte appearyng sharpe: declare that man to be ful of disceit, wyly, a theefe, and vnfaythfull: whiche Cocles founde trewe in sondry parsons.

That manne whyche loketh or beholdeth with the eyes as thoughe he alwaye laugheth: declareth hym to be a flatterer, leacherouse, vnshamefast, and a deceauer.

The white of the eyes somwhat citrine in colour, declare that manne to be symple, often lying to one, and reasonable, secrete, very seelie wylied, and long angry, or Irefui.

The eyes that moue fast or slowe, or slowlye beholdyng but yet sharplye, with a reclinacyon of the fleashe of the eye lyddes: declare that man to be very maliciouse in many thynges, vayne, slowe in pace, or otherwyse, a lyar, vnfaythfull, enuiouse, and a brauler.

That man whiche hath whits or blacke, or redde spottes like blode aboute the eyes, is to be forsaken of al good and honest company.

The eyes whiche be as they were redde, or filthy, by teares, or bloude, declare that man to be Irefui, arrogante or proude, disdaynful, cruel, vnshamefaste, vnfaythful, a lyar, obstinate, vayne, simple, of a tender capacitie, a deceauer, and maye easely be brought godly, or vertouse.

The eyes very great, lokyng vpwarde, lyke to oxe eyen, and that they appeare readdysh: declare that mā to be mischeuouse, folyshe, and a foole, dul of vnderstandyng, of an euyll remembraunce, a dronkarde, and a grosse feder.

The eyes meane in forme, tendynge to the celestiall coloure, or to blackenes: declare that manne to be reasonably, peaseable, gentle, faithfull, of a good wytte, of a synguler vnderstandyng, and congruentlye wyllyng to be bounde to serue one, or to be a prentyse or a courtyer.

The eyes whiche be mattery, and one whyle rūne and another whyle cease runnyng: declare that manne to be deceatfull, rashe, a robber by the hygh waye, and lyke to cum to an euyll deathe, onlesse almightye god pleaseth the contrary.

They whiche haue dyrte matter, or fylth, shining before the eyes, declare that manne to be a great sleaper, and louer of sleape: And he also which hath filth hanging on the eyes, is a louer of wyne, and a greate drynker: he which hath the whytnes of the eyes tendyng to blackenes: declareth hym to be a greate man ryuyng or beeyng in honoure: And the whytnes, yealowish, to be a crucll manne, and a deceauer.

The eyes greate, and the ouerbrowes long: declare that manne to be shorte lyued: And the eyes also longe, wyth the ouerbrowes long: declareth that mā

that

that he shall bee learned, but shorte lyued, he whyche shall haue the eyes oblique hauyng that tyme a sharpe feauer on hym, shall soone after dye.

The vpper eye lydde, couerynge as it were the neather: declare that man, to be long lyued after nature: he whiche hath smal and roundе eyes, declareth hym to renewe agayne wyllyngly to dooe euyl, especyally, if he be pale faced.

The eyes of measurable or competente greatnes moyst and cleare shyning, to be stoute and bolde, thinkyng and intendyng or doyng mightye matters, and sumtyme they declare that man to be Iracundyouse, a wyne bybber, a brayller or clatterer, geauyn to moste vnsaciable glottony.

The eyes hauyng as it were lyke to a pearle, compasyng the syghte of the eyes: declare that manne to be enuyouse, full of wordes, fearefull and mischeuouse.

Of the nose.

The. xvii. Chapter.

The nose longe, and somewhat thinne, declareth that manne to be bolde, curiouse in hys doynges, Irefull, vaine, soone perswaded to good or euyl, weake, and soone geuynge credite to one.

The nose longe, and extensed hauynge the typpe declynyng downwarde to the mouth: declareth that manne to bee warye, secrete,

erte, contente to serue, and congruentlye faythfull to one, modest in hys dooynges, and a supplanter or deceauer.

The nose that moueth, wyth the mouyng of the muscles, and cheke bones: declareth that manne to bee Irefull, and hastye, and not farre vnlyke in condicyon is he, whiche hath the nole bendynge vpwarde.

The nose stretching to the mouth: declareth that manne to be of a hote complecyon thorowlye, and by the consequente, geueth hym to be honest manered and bolde.

The nose flatte, declareth that manne to be violente or hastye in hys wrathe, vayne or enuyouse, a lyar, leacherouse, weake, vnstable, soone creditynge one, and conuertible to good or euyll.

The nose broade in the middle, and denteth or bendeth to the top thereof, declareth that man to lye, knauysh or malapert, diuerse or variable, lecherous,

cruel

cruel, ful of wordes, wanton, reprocheful, proude, redie to do wrong, and hauing a hard fortune: wherfore keepe the out of his companye.

The nose throughout greate, and sufficient long, declareth that man to be a desyrer of bewtifull thynges, in good matters simple, and in euil sapient, congruently wel fortunated, a kayner in those thynges or matters which he desyreth or coueteth to kepe secret, and knowynge muche lesse, then he reakneth hym self to knowe.

The nosethrilles greate and large: declare that man to haue greate testicles, leacherous, a betrayer or vtterer of secretes, false, bolde, a lyar, enuyouse, couetous, of a grosse capacitie, hauyng a slendre wyt, and fearefull.

Note, that of the grosse humores, is engendred the grossnes and magnytude of the membres, and by the consequence, the spirittes grosse, as witnesseth Aristotle in hys seconde booke and fourthe Chapter, de partibus animalium.

The

The nose verye sharpe at the ende or typpe, and meane, betwene longe and shorte, greate and thinne: declareth that mā to be soone angry, much sekke wylde, lykely brawlyng, disdaynful, wary, weake, malycyouse, a deceauer, a threatner, and of a good memory or remembraunce, and coleryke of complecyon.

The nose veiye rounde at the ende wyth small nosethrelles: declareth that man to be haut or proud, a grosse leader, hauyng a ready mynde and wyll to venereouse actes, sone crediteyng, vayne, large in expences and faythful.

Note that the nose expresseth the qualitie of the heart: wherfore the nose greate, declareth the calditie of the heart, whiche causeth such a person to bee Irefull, and to haue a greate yarde.

The nose ouerlong, and at the ende more thynne then grosse, and congruently rounde, declareth that man to be bold in talke, modeste in his doinges, light iy iniuriouse, a deceauer, enuiouse, a niggarde, in fayth secrete, a coueter of other mens goodes, and in many maners couertly maliciouse. Note, that thou maye not take or vnderstande singly, these sayinges, because sum other membre cupll shaped maye contradicte thesame, therefore consydre thys, as a worthy note into thys arte.

The nose retorte and crokyng vpwarde, and long, hauyng the ende congruently grosse: declareth that man to be bolde, proude, a niggarde, enuyouse, couetouse, Irefull, leacherouse, a lyar, a deceauer, vayne gloryouse, vnfaythful, a stryuer, and a brawler.

The nose very highe eleuated in the middle which we name a copped nose: declareth that man to bee an often lyar, vayne, vnstable, leacherouse, sone or lightly credytyng, impoztunate, hauyng a good wytte, grosse in feadyng, and moze simple then wyse, and malycyouse.

The nose ruddye in qualitie, moze than any others, or hath pustles here and there on the nose. declareth that manne to bee couetouse, a bybber, wycked, a drunkarde, leacherouse, muche and often thirstye, a kayner of goodnesse, grosse of feadyng, and wytte, and of a tender capacitie.

The nose shozte, and the mouth small and the teath shozte and greate: declareth that manne to be colde, and moyste of complecyon.

The nose congruentlye grosse, or greate thozow-

out

oute, and at the ende somwhat ox a litle flat, declareth that man to be peaseable, gentel, faythful and laboxi-ous, secrete, and of a good vnderstandynge.

The nose that croketh, lyke to the byl of the Egle, declareth that man to be cholerick, couragyous, bold a gredy rauener and cruel.

The nose somwhat heary on the end, and congru-ently greate throughe oute, and in the toininge of, the foxeheade somewhat thynne, declareth that manne to bx of a good condicion in all thynges, and lyghtlye bxought, ox led, to good ox euyl.

The nose thoxough oute greate, haupnge large nostxyles, declareth that man to be of a grosse wytt, and moxe symple then wyse, a lyare, vnapte to lear-ning, deceitful, cautelous, a bxaller, leacherous, en-uiouse and vayne gloxious.

Of the mouth.

Of phisiognomie.

The. xviii. Chapter.

The mouthe great and large, bothe in the closynge and openyng, declareth that manne to be boulde, vnshamefast, lyghtly lyghtynge, or to be a warriour, a lyare, full of wordes, a bearer or teller of newes, a gluttonouse feader, vncleanlye or nastye, of a grolle wytte, a niggarde and very folyshe.

The mouth smal, both in the closing, and opening, declareth that man to be peasable, modeste, fearfull, faythful, secrete, shamefaste, a sparer, sobre, sometime large in expensis, apte to be taught or tolerne, and a litle feader.

The mouthe standinge farre oute, and rounde, by meane of the thicknes of the lyppes, and the mouthe somwhat wrythinge withall: declareth that manne to be vncleanlye or nastie, a foole, fierce or churlysh, compared to the hogge.

That mouthe that sauoreth ill, or stinketh in the breathinge, declareth that manne to be corrupt in the lyuer, an often lyare, vayne, lasciuiouse, deceatfull, of a tender capacitie, and grosse vnderstandynge, a seducer, enuiouse, couetouse, or a coueter of other mens goodes, and congruentlye lyberall to one, a bearer

and

and teller of newes, soone credytyng one, and more symple then wyse.

The mouth hauyng the quantitie thus wyth the lyppes small, and the closyng small, and the eies with the reast of the face, loking smilingly, such a persone after Conciliator is leacherous, or libidinous, and a lyer.

The mouthe that sauourethe sweete in the breathing: declareth that man to be congruent or reformable, sapient in geuynge, and warye in reteynynge, secrete, a coueter of bewtifull mundanes, kaythfull, sone crediting one, and conuertible to good or euyll.

The mouth litle, hauynge thyn lyppes, declareth that man to be weake of mynde and stomake, deceatfull, and malycious.

The comlyest condicioned mouth, is when it is not ouer moyste, for the moystnes or waterishnesse of the mouth and lyppes: declareth fearefulnes and malignitie As Albertus affirmeth.

Of the lyppes.

The. xix. Chapter.

The lippes of the mouthe verie greate, or ouer muche folding outwarde (which we name blabered) declare that man to be more simple, then wyse, soone credetinge one, a grosse leader. and congruente to good or euill, a dullarde, talkertyue, bolde, leacherous, vnconstante, and vnmanered.

The lippes faire, and chearefull, and the countenaunce chearefull or smyilnge also, declare that man to bee leachearous, or to appeare lybidinouse, leake to the wanton geldinge, but sume suche be deceauers, theues, and full of gieles or cautelous: as Cocles noted it, in a countriman of his, whiche was the lyke.

The lippes with the gummes bearing or bunching vp aboue the tethe, declare that man to be wicked, an vnquiet talker, Iracundious, and inclined to doo iniuries, properly cõpared to ỹ dogge, as Palemõ sayth.

The lippes well coloured, and more subtyle then great, declare that man to bee of a good condicion in all thinges, and lightlie conuertible to good or euill, and rather to vertues, then to vices: as Mychael the Scot saieth, and there Iubiter is represented.

The lippes not sufficiente equall thoroughe oute. so that the one is greater thẽ the other, declareth that man to be more simple, then sapiente, of a grosse wit, and dull vnderstanding, hauing a diuerse or variable fortune, as the autentikes affirme.

The vpper lyppe thinne, and sumwhat eleuated or turninge vp (as Ptholome sayeth) declareth that mã to be very talkatiue, an accusare, & very enuious.

The vpper lippe turning or folding vppe, and the nether lippe downe, declare to that man, a myserable life, and to be vnseamlie manered: and this Cocles noted in certaine, and neady poore parsones.

The Philosopher Ptholome also sayeth, that yf the lyppes be thinne, and that the vpper lyppe foldeth vp, and the nether downe, declare that man to be a deceaser, and a thefe.

The lyppes greate, lyke the dogge, declare that man to be a deceyuar, and an accuser.

The nether lyppe of the woma, large, hanging and very ruddy: declareth a most earneste wyll to coeate, and somtyme to be a harlote.

The lyppes congruently thinne, and not much folding outwarde, declare that man to be secret in al his doynges or in all thinges (commonlye) warie, Iracundious, and of a synguler wytte.

Of the Teathe.

The .xx. Chapter.

The teathe small and weake in chewyng, and thynne set, and shorte, declare that man to be weake, of a good wytte, of a tendre capacitie, gentle, faythfull, trusty, secrete, fearefull, of shorte lyfe, and congruente to good, or euyl.

The tethe not equipolent or all alyke, in quantity, and in the standing of the gummes, certayne be shall narrow, certayne large, certayne thynne, and certaine thyck sette, declare that manne to be watye, of a good wit, bolde, disdaynfull enuious, and lyghtlye or easelye brought to good or euyll.

The tethe verye longe, and as they were sharpe, and sumwhat thynne sette, and stronge in the chewynge, declare that man to be enuyous: wicked, a glutton, bolde

bold, and as he were vnshamefaste, a lyare, false or deceatfull, vnfaythfull, and suspicious.

The teathe cytryne, or browne in coloure, whether they be shorte, or longe: declare that man to be more foolyshe then wyse, a grosse fever, soone crediting, of a trubled or an encombred vnderstandinge, often deceatfull, a lyare, enuious, a coueter of other mennes goodes, and suspicious.

The teathe great, and large, whether they declyne or beare out, or in, whether they be thynne, or thicke set, declare that man to be vayne or enuious, lasciuious, of a grosse leading, soone creditting, symple, deceatfull, a lyare, and of a tender capacitie: and wytty to the Dre.

The teathe stronge, and thycke set: declare that manne to lyue longe by nature, a deseyrer of bewtifull thynges, of a dull capacytye, and grosse wytte, stoute and hardye, muche selfe wylled, or a follower to muche of hys owne reasone;

a bearer or teller of newes, & soone credyting to one.

The teathe weake set, small, thinne, and slendre, declare that man to be weake, of shorte lyfe, warye or wyttie, of a good capacitie, soone crediting, common lye shamefaste, tractable, gentle, and faithfull.

The teathe stronge, and thicke set, declare that man to lyue longe, leacherous, a riotous waster of hys proper goodes, bolde, stronge, dyscrete, and selfe willed.

The teathe longe like dogges teathe, and strong set and properlie bearinge outwarde, declare that man to be a very gluttonous persone and fierce, angrye, compared to the dogge, or boze: such Cokies knewe to be deuourers of their owne substaunce, great haũters to tauernes, and ale houses, deceuars, hozehunters or maynteiners of hozes, and somtyme murderers especiallye yf any other propozcion strengtheneth the same.

The teathe weake set, thynne, and verye small, declare the hole bodie thozough out to be weake as Razis affirmeth.

The teathe of a persone sycke, moste dzye, wythoute anie moystenes in them, declare a moste sure token or sygne of deathe: because the radicat moystnes in hym is consumed: and suthe bodyes, bee lyke to a staumpe without oyle.

Of the tounge.

The .xxi. Chapter.

The

The tounge ouer swyft to speake, declareth that man to be more sympie, then wyse, of a grosse wytte, and vnderstanding, sone creadyting, and lightly conuertible to good, or euyll.

The tounge that stutteth or stamereth in speakinge, declareth that manne to be verie simple, bayne or a lyare, vnstable, iracundious, soone conuertible fro angre, willing to sarue, and weake.

The tounge verye great and roughe, declareth that man to bee warie, malicious, congruentlye wylynge to sarue, bayne or a lyar, dysdaynfull, secret, a betrayer, a bearer or teller of newes, fearefull, wyched, vngratious, hauinge congruentlye sufficiente of manye thinges.

The toungue subtyl or thyn, declareth that man to bee verie ingenious, lyghtlie or for a lyght cause fearefull, soone creditynge, and conuertyble to good or euyll.

The tounge that lyspeth or stamereth: declareth that persone to feare, to drynke wyne: and sumtyme he sufferyeth debilitie of the brayne, and thereof it commeth, that the dronke do stammer. Lut, or lyspe because the vapoures of the wine dronke in, into that parte of the tounge named the sponge, enlarge the same, and chaunge it fro hys natural state and forme.

Hypocras in hys secrettes sayeth, that the heauines of the tounge in a younge man, after hys lightenes, declareth sodayne death: yf God permitte the same.

The tounge greate and large: declareth that man to haue a rude witte: and that phlegmaticke humores reaske in the brayne, or in the rest of hys body: as Cocles manye tymes noted it.

Conciliator sayeth that, that persone, that speaketh hys wordes at twyse, or pronounceth them with great difficultie, declareth a melancholicke qualitie.

The tounge come swyfte by mouynge, and corruptnes, causyng a repeatynge of wordes: declareth that manne to be a foole, violente or hastie in wrathe, and Iracundious: for the mouablenes and calidite of the spyrytes, festinating or hastinnge the pronouciation, without consideration.

The tounge in maner immouable, lyke to a stone, declareth that manne to be slowe in hys pase, and in hys worckes or doynges. And the tounge subtile, representeth a subtyle wytte: for the decente matter, that is, of the humore and spyrryte, although it declareth a hote, and perauenture a cholerycke complextion.

Ptholome the philosopher sayeth, that the tounge

longe

longe and redde, declareth that persone to be wyttye: because it declareth laudable humoures, and in kysses maye muche be conceaued herin: for Cocles consyderinge a certayne creature, felte the tounge put fourthe moste pleasaunte, to a braunche, whereof he knewe that the vertue of the muskles is voluntary.

Ptholome also sayeth, that the tounge whyte of colour: declareth powerty, and misery to that persone.

The tounge in the naturalll coloure infected, declareth an infection, and cupll dysposition especially of the breast and bellye, as Conciliator affyrmeth.

The tounge longe, greate, and rounde, and that it may liche the nose therwith, declareth that parsone to followe the nature of the Oxe: as Cocles noted the same, by a neyghboure of hys.

Of the sygnyfycacion of the voyce.

The xxii. Chapter.

HEre Aristotle dothe Physiognomate by the voice, affirming a doble knowledge, after the doble dipositon of the voyce: for sayeth he, the voyce maye be heauye and dystensed, or hyghe, that is greate, to a basse organe pype: and suche a voyce (saieth he) declareth that manne to bee stronge: or yf it maye bee small and lowe

 that

that is not greate, but softe, whiche declareth suche a persone to be fearfull: And the causes of these signifycationes be taken by the complexion or qualitie of the harte, and lunges, in the hotnes and coldnes of them: For these membres when they be hote, cause or make large and sounding pippes, and much breth by the largenes of those synewes: Wherefore muche breathe, in suche large and great sounding pypes, make a great and grosse or base voyce, like to a large, and greate, or base or gant pype blowen. whiche soundeth verie bigge, and base ie, & econtrario. When these membres bee colde, they make those synewes or vayne pypes, small, and narrowe, and little breathe, by the whiche is caused a highe and shryll voyce: as the lyke appereth in small organe pypes, whiche blowē, make a shryll sounde: and the lyke knowledge of thys is in men, and little women, the mē for theyr hotnes, and women for theyr coldnes, and this wel appereth by Auerois, where he wryteth (de signis temperantie pulmonis) sayinge that the fortitude of the voyce dothe ensewe lyke the largenes of the vaines, and the largenes declareth the hotnes of the complexcion or qualitie of the lunges, and the causets, that the fortytude of the voyce declareth necessarilye hotenes, but the colde complexion, declareth straytnes of the wayes, that is, of the vaynes, and debilitie of the voyce: The Philosopher, in an other distinctyon sayth also, that they which speake greate, bee Iniurious, compared to the asse: And they which sore call, be fooliſh: in a basse maner, and ende smalle, bee iracundyous, and to be pleased, compared to the Ore, and to the tōlines of the voyce. And they that speake small, softe, fayntlye or werydlie, speake fearfullye, and compa-

red

red to women, and to the decentnes of the voyce: they whyche call in a bigge or balle voyce not parpered, be compared to bandogges, and to the comunes therof. They that call saftlie without anie tension or reaching out, be gentle, compared to the shepe: They which call small and fearcelie, be Iracundious, compared to the gottes. These hetherto, bee after the minde & iudgement of Aristotle, and theſame iyke affirmeth Albertus and Conciliator, & Hieronimus de: Mankredis, a bononiane, but yet Locles writeth of theſame in a more ample maner, and with other wordes as after shal appeare, bringing in a cõtrary reason to these afore. Furst Locles sayeth, that he which hath a great, hyghe, and sounding voyce, declareth to be bolde, eloquente, and a warrioure. The voyce meane in subtilnes, and grosnes, declareth such a parsone, to be sapiente, forseinge, true, and iuste: for the contrary cause, he which speaketh or talketh faste, especially hauyng a small or shryll voyce declareth suche a parsone to be obstinate or malaparte, a foole, importunate, and a iyare. The voyce also greate, to be iracundious, and of an euyll nature. The voyce swete (or fawningly as I maye name it) is envyous, & suspicious. The pleasantnes or bewtyfulnes of the voice, declareth foolishnes, cockebrainnes, and stoutnes. The swiftnes of talke, declareth a hote complexione, and the same affermeth, Albertus, Lorius, Palemon, Phylemon, and Conciliator, vnder those wordes. Ageyne the voyce greate, to bee iracundious, peruerce and of an euyll nature, and the reason is, for the vntemperate caliditie. He that speaketh hastely, hauig a shrill voice, declareth to be froward, obstinate, or malaparte, a foole, importunate, a iyar, irefull, and alway euil con-

ditioned

dicioned. The voice asper, lyke the crane, to bee enuious, reteyning rancoure, and secrete hatred in the harte, and aboundinge in melancholike humores: he that speaketh hys wordes cuttedlye, not with a longe breathe: declareth a vilenes or infection of nature, through the coldnes of the harte, and peraduenture with moystnes applicated. And he also which hathe a heauy voyce, is seruaunt to his proper belly: the reason is, because the voyce heauye, proceedeth of the debylitie of the vertue, which can not breathe outs plentifulnes of aire to moue the muscles of the breaste, by which proceadith sloughgyshnes, so that the wit cannot be applyed in study, nor labourе with the body, or vse bodilie labourе. They that speake bigge inflexible, by the commotion of the breste: be manlye, vnapte to bee taught or to lerne, and hardy, compared to the lyons. They which haue a lowe and balle voice, be peasable, and ioyous or merie: and certaine of these parsones, be iuste and affable maniered. And they which speake and sounde theyr wordes through the noselhirelles, be babblers, iyars, malycious, and enuious, and of them there be whyche ioyce in euyll, and suche follow the nature of the Ducke, as Cocles by experience founde trewe.

These fewe examples gentle reader, of the sygnyfications of the voice, for thys tyme suffice here: which I shall desyre thee to accept in good parte, bearyng with my grosseness in the traunslation of them, suche as they bee: And in so doynge, I haue my hartes desyre.

Of the breath.

The

The. xiii. Chapter.

Muche breathe and wynde, argueth abouudancye of spyrite, and the contrarye is after two maners: as the tone by smalnes or lacke of the lunges, and the other by the straytnes of the breast: and therfore a beaste muche breathyng, is of muche fortytude, and myghte, by reasone of the caliditie resoluyng the moysture, and especialiye the dewe moysture: ordinate breathe, betwene great and small, beyng a meane, declareth quietnes of the harte and to bee a man well to be pleased: and to breathe loude withoute cause, and to make huge and longe syghes, wytnesseth a moste melancholike qualytie to be, and when the breath is cut betwene, beynge ordinate, and at the laste with the straytnes or parplexity of the mynde commeth oute troubled with syghyng: declareth that parsone to bee encombred and detented with thought and vexacion of the mynde: and to some, to be immixte with euill, especiallie, yf the head quauer or shake muche withall. And loke, when with bewaylinge or syghing he bryngeth or casteth the eyes crokedly or wrythingly, he then sorroweth for that cometh into mynde, searching or deuising with himself the maner howe that he maye best handle and doo the same. He that breatheth with a certayne noyse in the delayinge or stoppinge of the nosethrelles, declareth crueltie, brutish furiousnes, and violence or hastines: which delaying also is referred to the passiō, in whiche the troubled spirite and thycke resteth: as though it were accidental caused by cunning or laboryng: & then they be violent or hasty and iracundious.

when

when the breth shalbe short, and thycke, and by a much cutting of, stopped betwene, is Judged fearefull and weake. And he whych with the syghing & countenance, is bereft wyth a certayne godlines, and inspyration, such a parsone is named, to be taken and wrapped, in furious loue. Aristotle in his secretes to Alexander sayeth, that when thou shalt see a parsone muche and often beholde the, and when thou regardest hym, feareth, and of this blusheth or is a shamed, and especially yf agaynste hys wyll he syghyth, and the teares appere standynge in hys eyes, thys parsone (sayeth he) loueth, and feareth thee. And if it bee contrarye, he shalbe envyous, & contempne the. The breath loude cut betwene, with the syghing ayre, declareth sorrow, and sadnes for thynges lost. Certayne of the worthye Phylitians affirme, that the breathe pallynge oute colde, by the mouthe and nosethrelles: declarethe deathe at hande, or shortelye after. The Philosopher Ptholomie also sayeth, that he whiche weepeth for nothynge, or for lyghte cause, shalbe alwaye poore, and needye.

Of laughter.

The. xxiiii. chapter.

A foole

A foole much, and often laugheth, and they also, which haue the mylte greate: & econuerso.

The bellowes of the mouth that lightly laugheth, declareth that man to be simple, vayne, vnstable soone crediting, of a grosse wytte, and sedinge, wyllynge to sarue, but not secret.

The bellowse, or hollowe of the cheke that seldom laugheth, and soone hath done, declareth that man to be stable, a niggarde, or sparer, warye or wittye, of a parfyt vnderstandinge, secret, faythful & glorypous.

The hollowe of the cheke, hardly moued to laugh declareth that man to bee sapiente, much or very selfe wylled, warie, ingenious, patiente, a niggarde, studyous of his arte, iracundious, and a surmyser.

The hallowe of the cheke, or bellowse that lightlye laugheth, and in laughing often cougheth or gapeth or wryeth the heade, declareth that manne to be varyable or diuerse, enuious, soon creditinge, and conuertible to good or euill.

The

The hollow of the cheke, or bellowſe that wryeth in the laughing, with deriſion of an other: declareth that man to be arrogante, falſe or deceatfull, harde to be moued, Iracundious, a lyare, and ſumwhat geuen to be an vtterer of ſecrettes, or a betrayer.

He which ſufficiently laugheth, is benign, beloued with all men, endamaged or greued lyghtlye, and paſſeth very lytle of, or for any: and he is of an apparant comlynes, compared to ſanguine parſones, or to Iouiall.

If they ſufficiently laughe, it declareth iocunditie, and a good complexion in that manne, and they muche toye in coeating, eſpecially when the eyes loke cheareſull and merely. But yet to much laughter (as Ariſtotle to Alexander wryteth) admoueth reuerencye, and caſeth olde age: ſuerly with them, is no aſſured felowſhyp to be had, becauſe there is no ſtability, nor ſecretenes in them, worthie the truſtinge to; although they be laxuiſable, after certayne.

He which laugheth loude or with a certayne noiſe is inuerecundigue, and Conciliator ſayeth, that he which in laughing cougheth or ſuſteyneth difficultynes of breath, is iudged inuerecundious, and a tirant: and this Coeles found moſt true in a certaine prince.

Whoſe hellouſe of the mouth often ſmyleth or couertly laugheth: declareth an euil mind, and peruerſe cogitacion, and a lyare, and ſuche vnuerſality be malicious, and dyſſemblers: and there is no truſt in the, or to be geuen to them: eſpecialye when it is conioyned wyth the accydentes of the nynde: and yf they eye lidd es folde to a cloude they be ſleares of meune, theues and robbers by the hyghe waye, or pirates, as

Coeles

Tocles manye tymes noted it. To smyle or laughe couertlye to hymselfe, in speaking or talkinge, declareth foolyshnes in such a persone, as Tocles noted the same, in a certayne countriman of hys: and suche sayeth he abounde in the melancholicke quallitie.

Of the chynne.

The.xxv.chapter.

The chynne large and greate with much flesh, declareth that man to be peaceable, of a meane capacitie and grosse witte, faythfull, secret, and lyghtly conuertible to good or euyll.

The

The chynne sharpe, and congruentlye full wyth flesshe, declareth that man to be of a good vnderstandynge, of a hyghe harte or arrogaunt, and sufficyent laudable of keepyng.

The chynne as it were double, by a certayne vale or hollowe dentinge in, declareth that man to be peasable, of a grosse wytte, vayne, soone creaditing, congruently saluisable to one, and a very surmyser, and secrete of hys doynges.

The chyn sharpe, and subtyll or thynne in flesher declareth that man to be subtle, a warryer or fyghter, Ireful, disdainful, fearful at tymes, weake, and somwhat content to saue.

The chynne recuruate, wyth a vale or hollowe, in the toynynge or knytyng of the Jawes, and in flesshe leane, as it were sharpe, declareth that man to be moste wycked or vngracious, symple, bolde proude or hautie, a threatner, enuyous, warie in expenses, deceatefull, soone angrye, Iracundious, a betrayer or traytoure, a theefe, and a surmyser.

Note that Phyſiognomie and Pawmestrye doe more declare by experience, then reasone, but yet (saieth Cocles) somwhat may be iudged in the principall membres whiche gyue or expresse the magnytude and smalnes of matter fro the begynnynge of generacion.

The chynne longe declareth aboundauncie of matter: and by reason of the tardytie, it is ouer muche lengthened out: yea they be Iracundyous, asperes, & cruell, as Valemon, and Constantyne affyrme.

The chynne small, and shorte, declareth that man to be full of naughtynes, and vices, and one whose

company is vtterlye to be eschewed, being a man moste enuious, and vncurteous: and this manne Salemon applieth to the venemous serpent. The chin rounde, declareth that parsone to be effeminate, conditioned lyke the woman: as Pythagoras wryteth. And yf there be aboundaunce of flesh vndre the chynne, reachynge to the thyrote: declareth that man to bee moste luxurious, especiallye yf ether hole be founde in the the cheekes. The chynne verye longe destendynge: declareth that manne to bee full of wyles and deceates. And if in the myddle deuision of the chynne it be not much depe flat, it is a token of venereousnes, and that with me suche shal winne grace and fauour: as Cocles manye tymes noted the same in theyre whiche haunted harlottes. The chynne curuate, that the ryuers be as it were in a valye, declareth rudenes of wyt, and to be moste wycked manered or conditioned, vnfaythfull: and of thes there be, whiche be thenes, (as certayne saye) vnles olde age cause thys, for the losse of teathe. Aristotle also sayeth, that they become lesse balde therwithal, which haue the chynne deuided as it were in two partes.

Of the nature of the beard.

The .xxi. chapter.

D. The

The chynne ſharpe, and congruentlye full wyth fleſhe, declareth that man to be of a good vnderſtandynge, of a hyghe harte or arrogaunt, and ſuffycyent laudable of feedyng.

The chynne as it were double, by a certayne vale or hollowe dentinge in, declareth that man to be peaſable, of a groſſe wytte, vayne, ſoone creaditing, congruently ſatuiſable to one, and a very ſurmyſer, and ſecrete of hys doynges.

The chyn ſharpe, and ſubtyll or thynne in fleſhe: declareth that man to be bolde, a warryer or fyghter, Ireful, diſdainful, fearful at tymes, weake, and ſomwhat content to ſatue.

The chynne recuruate, wyth a vale or hollowe, in the toyninge or knytyng of the Jawes, and in fleſhe leane, as it were ſharpe, declareth that man to be moſt wycked or vngracious, ſymple, bolde proude or hautie, a threatner, enuyous, warie in expenſes, deceatefull, ſoone angrye, Iracundious, a betrayer or trayetoure, a theſe, and a furmyſer.

Note that Phyſiognomie and Pawmeſtrye doe more declare by experience, then reaſone, but yet (ſaieth Cocles) ſomwhat may be iudged in the principaller membres whiche gyue or expreſſe the magnytude and ſmalnes of matter frō the begynnynge of generacion.

The chynne longe declareth aboundauncie of matter: and by reaſon of the cauditie, it is ouer muche lengthened out: yea they be Iracundyous, aſpere, & cruell, as Dalemon, and Conſtantyne affyrme.

The chynne ſmall, and ſhorte, declareth that man to be full of naughtyes, and vices, and one whole

compange

company is vtterlye to be eschewed, being a man most enuious and vncurteous: and this manne Palemon applieth to the venemous serpent. The chin roundе, declareth that parsone to be effeminate, conditioned lyke the woman: as Pythagoras wryteth. And yf there be abeundaunce of flesh vndre the chynne, reachynge to the thyote: declareth that man to bee moste luxurious, especiallye yf ether hole be founde in the the chekes. The chynne verye longe descendynge: declareth that manne to bee full of wyles and deceates. And if in the myddle deuision of the chynne it be not much dere flat, it is a token of venereousnes, and that with me suche shal winne geace and fauour: as Cecies manye tymes noted the same in theym whiche haunted harlottes. The chynne curuate, that the ſyrcum be as it were in a valye, declareth rudenes of wyt, and to be moste wycked manered or conditioned, vnfaythfull: and of thes there be, whiche be thenes, (as certayne saye) vnles olde age cause thys, for the losse of teathe. Aristotle also sayeth, that they become verye balde therafter, which haue the chynne deuided as it were in two partes.

Of the nature of the beardе.

The .vi. chapter.

D.I. The

The beard in the masculyne, groweth after fourtiene yeares, by little and little, from daye to daye: and then after spryng the thyghes fall: and note, that suche heare springeth of the superfluitie of meate, proceding from the fumosities: which superascende vnto the partes of the chekes or Jawes as a fume passing oute of the holes or chinkes of an ouen, or fornace, vntyl the wayes or passages be stopped, that they may no more ascende, and so lyke issewe oute the heares in man, which make the beard: The coloure of the beard somtyme, expresseth the qualities, and quantities of the humours, but yet Cocles neuer saw a beard in coloure lyke to Juorye, because the phlegmaticke humour is not mightye to generate heares in coloure lyke, for the lacke of caliditie, eleuatyng the matter congruente to the generacion of heares.

Dome

Some maye argue, and say, that we see sometyme wo-
men haue beardes or bearded, & yet they be of a phleg-
matick complexion. Thys happeth sayth Cocles
because the humors be so subtile, that by nature they
be hote, that of them also spryng heares sometyme on
the cheakes or Jawes, and properly about the mouth
where the more heate aboundeth: and thys woman
is named bearded, understande that suche a woman
is very luxurious, thorow her hote and moist cõplex-
ion. and that she is of a strong nature, and virili or-
ganity conditioned: but the woman sufficiently naked
and bare of heare, especially about the mouth, (after
phisiognomie) is named to be of a good complexyon,
that is fearfull, chaste, shamefast, weake, gentil, and o-
bedient for the more parte: but the bearded women be
contrary, as aboue appeareth: here riseth a doute, why
wome haue no beardes as wel as men. To thys dout
maye be answered, when it is demaunded, why men
haue beardes and not women, that thys cause may be
by the especiall working and by the materiall and fi-
nall cause, because it is as an ornamente to the man.
Note that in euery kynd, the male is bewtifuller than
the female, and the beard is also as a defensione to
the Jawes, the which the woman needeth not so much
as the man, because the sences and fealyng is stronger
or mightier in me, wherby they maye the better endure
to goe bare headed, and barefoted in the sharpe winter
without harme to them, whiche very fewe women can
doe: & vnderstand also, yt al women in a maner haue no
beardes: & why because al the humors in which mãs
beard is engrõded, in womẽ turneth to the mẽsture

the whiche is in them, by a certeyne paſſage, and runs tynge, after the age, or increaſe and decreaſe of the Mone: as ſumtyme once and twyſe in the moneth: whoſe iſſue out is named to be the fluxe, or ſuperfluous fume, but thys runneth, when the woman is not wyth chylde, and in them that be paſt. xii. yeares older and this menſtrue ſumtyme in women is altered and chaunged to mylke in the breaſtes or pappes. By the aforeſayde appeareth, that the thyckines of the beard, and muche hearines vniuerſallye, is iudged of the ſubſtaunciall heate, and moyſture, and of the naturall bygorte or ſtrengthe. Here it maye be ſayed, that mē chyldren be hore, and moyſte, and yet be not bearded: and the reaſō is, becauſe the fumoſitie & ſuperfluitie, which is the matter of the heares of the head and elles where, runneth to the nurſhinge and increaſinge of them as all theſe very well appere by Conſtantine. Wherfore how much the more heate, and ſo much the more aboundaunce of heare on the head: therfore beware of them which haue to much heare on the head, eſpecially when he is of an adulte compleſion. Beware of them eſpecially, whiche haue a redde beard, becauſe they repreſent the aboundaunce of adultion and calidine, and ſuch be luxurious, deceauers, and ſpare: and in whome the principall heape of vices reſte. Whoſe beard is comlye, and well faſhioned: declareth that manne to be of a good nature, and of a reaſonable condition, and congruente to all thynges, and maintened after his bringing vp: but in the contrary maner it is of them, whiche haue the beard yll faſhioned, as appereth in gealded perſones, whiche after they haue loſte bothe theyr teſticles, be very much chaunged fro the nature of menne, into the nature of wo-

women as Aristotle sayth. Undrestande, that Cocles lame many whych wearing longe beardes, came to a melancholicke madnes, or foolishnes. And Cocles sawe also, many garsones with him, that after the full growth of theyr longe beardes, wer throwē head-longe into myseries, and kepte vnder: and also pryn-ces hauing the lyke beardes, dryuen out of theyr do-mynyons: and of the beard whiche cometh soone hoa-rie, he pronounceth the lyke. because theyr nature drawth nere to the feminine.

Of the face.

The. xxiii. chapter.

The face whiche often sweateth of a light mouing: declareth that man to be of a hote nature, vayne or enuiouse, luxurtiouse, of a grosse wyt and glutronous.

The face very fleshye, declareth that man to be ferefull, congruentlye merye, large in expenses, discrete, luxurtiouse, of an euill memory, sone credityng thynges harde, sufficiently faythfull to one, of an importunate wyll in desyrying vayne and impossible thinges in (vnwished happe) enuiouse or frowarde, and sufficiently conuertible to good or euill, and very presumptuouse or haute of mynde.

The face leane declareth that man to be warye or wittie, circumspect in hys doinges, fatigable, of a good vnderstandyng as the mercurialles haue: more cruell or enuiouse, then godly, of a tender capacitie, and dysdaynfull.

The face very small, and rounde, declareth figuratiuely that man to be simple, fearfull, weake, of a grosse kedynge, and of an euill memory.

That face whiche is beipckled, or otherwyse to a dronkarde: declareth that man to be a drinker of good wyne after the choyse of the nose, as the prouerbe is, luxurtiouse, vayne or a lyar, strong, and one that wyll lightly or very sone be dronke.

That face whiche is lyke to an Irefull countenaunce: declareth that man that he wyl lyghtlye and sone be angrye, and retayne anger long in mynde.

The face long, and leane, declareth that man to be very bold in tongue, & deade, simple, a brailer, proud, enuriouse, deceatfull, grosse or harde manered, godly and congruently luxuriouse.

The

The face commune betweene long and rounde, leane and grosse, declareth that man to be cogruente to all thynges, but soner to good then euill.

The face very grosse and large, declareth that man to be more simple then wyse, of a grosse wyt, and dull vnderstandyng, dull in doyng matters, often vayn glorious, sone creditting, conuertible to al thynges, luxurious, vayne, obliuious or forgeatfull, in euil false or craftie, an yll reporter or slanderer byhynde ones backe, and a supplanter or surmiser.

The face very flatte, or playne, without verye high puffyng or bearyng vp: declareth that man to be of a good condition, hauyng a sufficiente loue to all thynges, seruiseable to one, or contente to serue one, sone creditting, not verye warye, sufficient faythfull, more simple then wittie, and commonly quiete, and well bearyng the losse of waightie thynges, by misfortune.

That face whiche denteth somewhat in, and is more leane then grosse, declareth that man to be timorious, enuious, deceatfull, a liar, double, thyefer or bycaller, cruel, labourous, of a grosse wit, vayne, very simple, and of a dull vnderstandyng, and sometyme a murtherer, especiallye if he be adust wanne or yelowish in colour: as Cocles knewe thelyke.

The face meane to the disposicion of the others afore but more fatte, then leane declareth that man to be true in talke, willyng to be bounde to serue, commonly ingenious, wary and perfite of memorye.

The face very croked, long, and leane, declareth that man to be of a grosse wytte, (as it were to all good thynges) simple, of a dull vnderstandyng, not faythfull, enuious, and of a lighte & cauilyon malicious.

The nose larger fro the forehead downewarde to the ioynyng or knittyng of the cheke bones or Iawes, and higher then after or behynde, declareth that man to be simple in doyng matters, in talke enuious, partely fearefull, partely bolde, sometime sparynge, a lyar, vayne, deceatfull, stoute of mynde, a brauler, weake, a grosse feder, and of an euill wytte.

The face well disposed or fashioned in fleshe, colloure, and in his pourtraying in the eyes, and eye lydes, in which is a pleasauntnes and comlines: declareth that man generallye, to bee well dyspoſed to doo bothe vices, and vertues.

The

The face pale in coloure, declareth that manne to bee parfytlye healthefull, verye malicious, a betrayer or vtterer of secretes, a lyare, proude, vayne, luxuryous, sumwhat sparynge, enuious, presumptuous, a grose feder, not sufficient faythfull, nor truely.

The face well coulloured: declareth that manne to be of a laudable dyspoſicion, in hys or after hys complexion merye, soone creditynge, congruentlye seruisable to other, of a good vnderstandyng, and lightlye conuertyble to all thynges.

The face hollowe, that is, fro the begynnynge of the forehead vnto the end of the chynne, that the nose and mouthe bee, as it were in a valye, argueth that mā to be euil maniered, especially yf the face be aduste, or wanne in coloure: Locies saw such, to bee murtherers, robbers by the hygh waye or pirates and theuers: And thys was hys iudgement often in such persones.

The face small, and yelowylhe in coloure, argueth that man to be vngracious, vicious, a deceuer, and often geuen to be dronke, as Locies manye tymes noted it.

The face as it were fyrie redde in coulloure, especiallye wyth manye redde spottes, lyke to lyttle pustles, declareth that manne to haue a verye craftye and wylie wyt.

Of the sygnyfycacyon of the eares.

The.xxviii. Chapter.

The eares expresse the temperaunce, and the proporcion of the principall membres and specially the brayne, whiche experience certifieth vs, because the brain sometime sendeth out an intoxicate matter very fulsum behind the eares, where is engendred an impostome, after the diuersities of the humours.

The eares great and thicke, declare that man to be simple or a fole, slouthfull, a grosse leader, of an euyll memory, and of a dull capacitie, and long lyued.

The eares very small, and thynne: declare that man to be of a good witte, vnderstandyng, and wysdom, secret, peaceable, warye, fearful, honest, cleanly, somwhat sparyng, shamefast, bayn glorious, bolde or hardy, of a good memory, and sufficiently content to serue.

The

The eares somwhat ouer long, that is, aboue the commune fourme, or large by an ouerthwarte maner, declare that man to be bold, vnshamefast, vayn, slouthfull, foolyshe, contente to serue, and maye indure but a whyle to laboure, and a great feader.

And in a maner, al they which haue great or bigge eares (as Locles hath noted it) haue a shorte necke, a well fashioned heade, and they be sanguyne, and for the more parte tendyng to choler, or to grosse sanguyne somwhat aduste: and these persons be impacyent, and sone or for a lyghte cause angrye, & for that Aristotle nameth them nidiottes, but that they be of a good condicion, after their fury past, and also of good memory and long lyued, because in them is a good proporcion betwene hote & moyste: and he that is a meane temperate in hys doynges. The eares greate and eylyng high or long, declare foolyshnes and a babbler.

They whyche haue ouer small eares, be condicioned to the ape, and great eares, after the asse, whose properties both of the ape, & asse, be well knowen: Polemonie the Philosopher saieth, that the eares greate bowyng downward, argue riches, and when the eares be very small, it signifieth paucitie of matter, and the weake vertue of the brayne, and it argueth also a choleryke matter. Of the whyche be caused subtyl spirites, and therfore suche be wittye in vngracyouse workes, and be theues, nidiottes, (and so couetouse) that they desire all thynges, and thorowe their concupiscence, they be luxuriouse, and peraduenture vnderstanded of the immoderate desires, & not by the power or vertue of the matter. The eares bearyng or hangyng very great oute, (as Valemon sayeth) declare foolyshnes and garrulitie, and to be also couetouse. The eares

also

also as they were cutted, and verye shorte: declare (as Loxius sayeth) a dyuerse dysease. The eares fashyoned, that the conneyed lynes semicirculariye, bee in the myddle somwhat flatte towarde the centre, and of meane bygnes, whiche maye agree decently to the head, do witnes a goodnes of nature in that person. And the eares ouer rounde: declare that person to be vnapt to learne or to be taught. The eares long and narrow: declare enuiousnes. The eares hanging flat to the head: declare dulnes, & slouthfulnes, as Albertus affirmeth: note also, that small eares declare short lyfe: and to be perfit of hearyng, thorow the vertue of heate. The eares very great and farre bearyng oute as Constitutor sayth, declare fondyshnes, garrulitie, and imprudencie. And Ptholomie the Philosopher sayeth, that he whiche hath thynne and drie eares, shall neuer haue substaunce or be riche, and it declareth a very cholericke complexion, of whiche proceedeth an exhaustie intencion in congruente operacyons, and argueth also most instabilitie.

Of the throte.

The .xxix. Chapter.

The

The thyote cleare, whether it be leane, or fatte, declareth that manne to be vaine glorious, emulous, feareful, lasciuious, lyghtye lying, congruently wary, much Irefull, and longe dysdaynfull.

The thyote leane, and thynne, and in which the vaynes appeare: declareth that man to be of an euyll fortune, weake, slouthfull, a grosse feder, soone crediting, and conuertyble to good or euyll.

Of the sygnyfycacions of the necke.

The .xxx. chapter.

Firste the necke greate, not by reason of the flesshines, but by reason of the bygnes of the bones & sinowes: be stronge, lykened to the masculyne kynde (after the maners of the minde he vnderstandeth) because the male in his kinde, hath a great necke, and liuelie: The necke meane, betweng longe and shorte, declareth a hote complexion, & boldnes. The necke long, and slendre, lykened to the femynine kynde: when the necke is greate & lyuelie, as I haue aboue said, argueth fortitude of the brayne, & by the consequence, calidite of the harte, like as there be men, in their kynde.

The

The necke great by fleshines, and not by reaſō of the magnitude of the ſinowes, and bones, and as Rafis addeth to, ſtiffe and ſtrong, be Iracundiouſe: and liked to the apparante congruencie in Irefull bulles chafed, whiche then inſpeciall haue ſuche a diſpoſicion of the necke: and as Rafis addeth to, be alſo haſty in their doynges. The necke ſufficiently bygge, not by reaſon of the fleashynes, but by reaſon of the ſinowes and bones, and conſtruente long alſo, be hardy, compared to the lion, and thys is eſpecially trewe, when the head, and necke be proporcioned ſo, that it is alſo of a meane magnitude, as the ſame Conſtantine affirmeth. The fourme of the head, if it ſhalbe of meane bygnes, and the necke ſomwhat greate, declareth the goodnes of the complexcyon and diſpoſicīō, but if the head ſhalbe ſmall, and necke greate, declareth aboundaunce of matter, and hys ſuperfluouſnes, and the lacke alſo of

the

the informatyue vertue, and suche a heade as it is, sayd is fatigated, by muche payne, and vnquietnes of the head.

The necke very long, and thynne, be fearefull, compared to the harte, but yet that man whiche hath a sklender and long necke, bearyng it vp strayghte, is not so muche fearefull, as the hart. The necke very shorte be deceitfull and wyly beguilers or full of wyles, compared to the woulfe, And thys signe is taken, by the manyfe apparente in men, and beastes, for men entending to goe closely in a matter not to be seen, drawe in the neacke, and so appere the shorter: as the lyke may be considered in the catte, whe she stealeth vpō the mouse Some saye also that the necke long, declareth longe feate, and the necke slender, slendre fete, wherefore the necke hollowe and flatte, declareth debilitie of the sinowes, and sickenesses, after the conioynyng, but the neacke much fleashie declareth him to be a lyer, byeng moste fythy excelle, and the neacke meane, witnesseth goodnes: And the nape of the necke next the head, whe it shal be heary, wytnesseth that man to be strong, and hardye, because it declareth caliditie. The necke long, hauyng a middle parte, declareth malyce in that parsonsand they saye also, to be a fole, weake, fearefull, & a loude clatterer, but greate with a certayne prolixitie not very fleashye, argueth that person to be stronge, and stoute. The necke slyffe, and strong, to be Iracundious, hasty, vnapt to be taught, and the vertue of the mynde, and the humanitie also ne gatiuely (they saye) to concurre to suche an operacyon. The necke weake or lose, that it seemeth to hange, vnable to endamage and to be deceitfull it declareth. The necke great and fleashie, with a certayne shortnes, declareth hym to be a foole, and a greate feeder.

and when betwene the conteynynge of the shoulder poynctes, and beginning of the necke, shalbe a certain berynge or bunchynge vp, as of the knottes growing sharpe, Coeles noted those parsones to be proud and haute of stomake, for the more parte. The necke declininge vnapte to be taught. And bearynge the necke to much vpryght, declareth hym not alonly vnapte to be taught, but also hygh mynded and disobedient, refeasing no admonicion. The necke bendinge vpward, to be haute or proude, stubburne or ingenete, and doyde of al honesty. The necke bendinge to the partes of the breaste, declareth that man to be much encombred with the thoughtes and cares of the mynde: But sumtime with nigardlyp, and sumtime with malygnitye: if the necke shall decline to the lefte parte: to be a thurl and doggysh. The necke stylle, and gresbyether it be longe, and that it stylnye bendeth: arguyeth hym to be a greedy catcher. The necke crooked after the latytude of the bodye, fro the ryghte or lefte syde, arguyeth hym to be deceatfull, a wary talker and vntaythfull: as Aristotle affyrmeth, eschewe betterye hys company, whiche is wyre necked downe to the Joynyng of the shoulder pointes, for such be ingratious, dissebiers & deceatefull, as Coeles noted the same in melancholicke parsones. The necke meane betweue loge & short, be indued with al good vertues. The necke longe, declareth that man to be symple, not secrete, feareful, weake, enuyous, & ipare, deceatfull, indocyl, vnapt, and seldome conuertyble to good or ryall. The necke short, declareth that man to be wary, somwhat sparynge, deceatfull, secret, stable discrete, circumspect, ingenious, of a greate vnderstandynge, congruently strong, louyng peace or quietnes, and gouernement, and feareful in al thynges.

Of

Of the coloure of the hole bodye.

The.xxxi. Chapter.

And that whiche we haue spoken or declared of the membres, is the lyke to be iudged of the hole body. For if thou considre the body in the feling thou shalte prouyde knowe the qualitie, or complecyon therof. Wherfore the body fatte and slender, and the skynne cleare wyth softnes of the flesshe, especially, if somwhat ruddye about the knees, declareth that person to be sanguyne of complexcyon. The body white, fleshy, and fatt, declareth that person to be Phlegmaticke of complexcio. The body fulkythe or swart or reddyshe, declareth that person to be cholericke of complexcyon. The body bleke, blackishe, pale or yelushe, declareth a melancholyke qualitie, or adust choler: Euen so the bodye wyncled, hauing greate or many synewes, and thycke skynned, declareth that person also, to be of a cholerike complexcyon. The body slender, and the skynne thyn, & white, to be phlegmatike, and weake. Further of the knowledge of dyuers complexcyons. The coloure white, and as it were inwarde cleare and reddyshe, declareth equally a common qualitie, and suche a coloure ought to bee (as it were) thoroowe oute the hole body, naturally, wel disposed. Ther be three places in whichy vertue of colour is shewed. First in the face, secondly in the handes, & thyrdly in the breaste. If suche a coloure be fierie red, declareth hym to be Idle, especially if hys eyes moue fast. If suche a redues be fulkushe or swarte in colour,

declareth a grosse bloude, and to be a deceauer: suche a coloure of Albertus is named (inopos), which is a fierie, darke redde: but suche a coloure maye very well be named a deuelyshe coloure as the lyke was noted in one. If suche a read coloure drawe nere to grennes or as it were to grayues more the to whitnes, declareth blacke choler, and hys qualityes: and if to subtill tittinnes (as it were to whyttynelle) whiche is wonte commonly to bee in healthfull persons, and thys wythout greate matter, declareth the sheading of nature, wyth the losse of the spirites (and especially thys) if the eies be, or stande deape, and moueable, suche then be taken or rauished with the passyon of loue, whiche vndoutedly (as Locles sayeth) is a greuouse sickenes. The vertue of suche loue is thys, that it extinneteth vertues, and dulleth or darkeneth vnderstandyng, causing leacherye, makyng the fearefull bolde, and the sobre in maner frantyke And if whitnes shal abound, and that readnes so litle that it can scarsely be seene, declareth a Phlegmatycke condition, and suche a coloure was wonte of the auntyckes to be named a clayshe coloure. And if to thys coloure, be rednes admixt to, declareth an euil Phlegmaticke, and his condicions: and this colour is named a leadyshe colour, comixt wyth swartyshe and grenishe colour, & thys is the outwarde degre of a malicious complexcyon, that is, that heate declareth the mortification naturall. The sealyng temperate and good consysteth in the dewe proportyon of the fyrste qualities, and more approcheth to calditie and lenyty, the to coldnes or asperues, and more to sleakynes, then to leannes: suche a seleyng verely argueth the goodnes

of the complexcyon, ỹ is, the equal complexcyon wyth the goodnesse of the wytte, and vnderstandyng.

The vaynes verye large and apparante, declare a cholerycke parson, and hys condicions. The vaynes narrow, and as they were flatte, and somtyme leadish in colour, declare a melancholike nature or complexcion. The vaynes depe in the body, seme to declare a Phlegmatiche nature. The vaynes in due proporcion apparante and notable, declare a sanguyne nature.

Of the shoulder poyntes.

The shoulder poyntes leane and smal: declare that man to be weake, fearefull, peaceable, and maye not endure to laboure, sone credyting, and to all thynges conuertible.

The shoulder poyntes large and great, declare that man to be strong, to much constante or hard to be moued, faythfull, of a grosse wytte, and readyng, simple, a paynful labourer, sufficiently feadig, and sone quieted.

The shoulder poyntes crokyng inwarde: declare that man to be wary, slouthfull, secrete, ingenious, and a surmiser.

The shoulder poyntes flatte and brode, declare that man to be simple, a sparer or niggarde, labouryouse, modeste in all hys doynges, especially in tounge and feadyng, quyete, sone credyting, and conuertyble to good or euill.

The shoulder poyntes vnequall, as the one greater then the other, declare that man to be slouthful, of a dul vnderstandig, of a grosse wit & feadyng, sipie, of a dul capacitie, faithful, bold, a niggard or one hard to be

moued, and somtymes an vtterer of secretes, false, and not crediting one.

The shoulder pointes very high standing vp, declare that man to bee in maners of an open lyfe, enuiouse, symple, vayne, a liar, vnstable, bolde, inuerycundiouse, and a brauler or quareler.

Of the Phisiognomye of the armes.

The. xxxii. Chapter.

If the armes nedeth not much to speake seyng there is none so shendre wytted (as I Iudge) but that can readily saye, and Iudge those men to be mighty and strong, which haue wel brawned armes, or great sinewes and manye: whyche make a body strong. Contrary, the skynne fleshie, and the senowes not so diuerse and many to be sene, declare such to be Phlegmatike, and sanguyne, & proue to cowardnes. The armes monstruous long, declare holdnes, fortitude, & ignobilitie, and wyth thys shorte lyfe. The armes croked, in respecte of the stature, or greate boned, declare those persons to be vnthankeful, shamcles, couetouse, ill reporters or backebiters, enuiouse, haute or proude, and not muche differyng fro thē, which haue heary armes, which also be proude or reprocheful, benertouse, wielie, craftie, vnstable, and talketyue or ful of wordes. When the armes shalbe so long, that they reche to the knees, argueth subtyluesse, arrogancie, and couetousnes to reygne or gouerne. Aristotle

tistotle also sayeth, that these signes declare boldnes goodnes, with largenes in expēsis, & such kyng Alexander was thought to haue. The armes so mōstruous long, that they reache to the thighes, declare that those persons bee vngracyous, Joying in other mennes harmes, and enuyouse: and many authors saye that thys signe declareth fearfulnes, ignorāunce, and a louer of dishonde. He whiche feadeth so gredely, that he bryngeth the mouth to the meate, & not with the hande decently, for the euill fashioning therof, and for the shortnes, and crokednes of the armes, declare those persons to be malitious, and enuyouse. The cubitcs of the armes slender and leane, if they shalbe weake, declare hym to be rude, & vnapt to be taught. The armes greate in the bones, sinewes, & fleashe, declare a strōg and mightie nature. And if the vaynes appeare, declare a hote complexcyon, when the armes be great, by softe fleashe, declare a feminine nature.

The Phisiognomiers saye, that the armes very hearye, declare that person to be luxuryouse, Aristotle sayeth, that he whiche when he talketh moueth the arme muche, by the mouyng of the hande: declareth that person to be enuiouse, eloquente of speache, and a deceauer. And he that refrayneth to moue the hande the lyke, is of a perfit vnderstanding, wel disposed and wittye of councell, or a wytty counsaylet.

Of the significacions of the breast and ribbes.

The. xxiii. Chapter.

The lion is not alonely knowē strong but
also bold by the breast, as they especial-
ly Judge whiche write of the natures
of beastes: euen lyke by that coniecture
we name that man to be strong and bold
whiche hath the brest well bearyng out,
and to be luxurioufe, malepert, or wanton in al thing,
or pl tonged, lasciuioufe of talke, haute or proude, Ira
cundioufe, and somwhat sparyng.

The breast bushie of heare, and in the seiyng hote,
declareth that man to be cholerick with hys qualitie,
that is, to be bolde, obstynate, and muche Irefull.

The breast naked and bare of heare, declareth that
parson to be colde, and Phlegmaticke of nature, and
inqualitie fearefull, and slowe. The breaste vnequallye
bounchyng ht houte: on the ton parte, we fynde
such parsons to be marcialles, wtely begilers, & prone
to al wickednes, to be naturally vayne or liars, and
hipocrites. Euen so they whiche be red on the breaste
vp to the throte we fynde to be Irefull, contencyouse,
presumptuouse, haute or arrogante, inconstante, but
yet fearefull. And that breast we Judge most com-
ly, which is meanely fylled wyth flesshe, and meanelye
heary, for thys declareth that person to be discret, pru
dente, and of a good nature. They whiche be well rib-
bed & strong after lyke, be compared to the masculyne
kynd. And they which be weake & smal ribbed, after na
ture be likened to the feminine kynde: & they which be
compassed aboute the ribbes with flesshe bearyng out
lyke as they were blowen: declare those persons to be
talkatyue, and folysshe talkers, compared to the ore &
frogge. Note also, that the ribbes of the feminine kind
be narrowe and smal, and the great gutes also for the

lacke

lacke of naturall heate. And the man, the contrarye, by hys greate heate.

Of the Phisiognomy of the handes.

The. xxxiii. Capter.

For as much as hetherto I haue vsed an ordre in the phisiognomatyng of the membres, and that by the handes may diuerselye be noted, I will therfore speake somwhat therof. And first as Aristotle sayth, the greatnesse and shortnesse of the fingers declareth paucitie of matter, and a Phlegmaticke complection, and that nature maye not direcle, of whych the spirites be not lyke to nature, and then they be foryth: and the lyke affirmeth Rasis, Constitutor, and the Philosopher Ptholomie. Formica worthely saith that the greatnes of the hande, commeth somtyme by much labour, and therfore they which labour much haue great handes. And somtyme it commeth by nature and the by the gretnes of the bones and sinewes or muscles, such a person whether it be man or woman, be naturally strong, and sometyme alls it proceadeth by the grossenes of the fleashe, and then suche be drunkardes, luxurious and naturallye vile. Also he whiche hath greate handes and the fyngers at the toppes sharpe or small such a parson is couetouse, & false: vnderstande also, that the fore fynger, middle fynger, ryng fynger, and eare fynger, haue thre Joyntes a pece. If therfore in eache Joynte, shall bee but one lyne, he shall dye sodeynly: but if there shall bee two lynes in eache Joynte equall distante, declare a happye figure, and to be an honest faythfull man. And if in the middle Joynte of eache finger, shalbe but one lyne, and in the other Joyntes two, such a perso shall lese one of hys eien, and these hitherto Formica. Ptolomie sayeth that the handes greate, and thyke skinned, declareth that manne to be disquieted in mynde.

Galyen sayeth, the handes lyght and subtyll or thinne declare muche wysdom, and a good perfyt vnderstanding, and subtilnes of the humours. The handes slender and very long, declare trauayle, and foolyshnes. Ptholomie the Philosopher sayeth, that the handes of diuerse colours, declare that man to be luxurious or cruell.

The fyngers also ouer thynne, declare foolyshnes. Formica sayeth that he whiche hath the fyngers at the toppe brode, suche a person is faythfull, & a good companion.

The table in the hande large, and the fyngers slender, that is long, suche a person is subtyll in a naturall worke, and geuen to playe on Instrumentes.

The table in the hande small or narrowe, and the fyngers greate, suche a person is geuen to wyte wel or perfitlye. And suche a person shall dye of an apostume.

He which hath the handes not ouer greate, nor ouer small, but wel proporcioned to hys body, suche a person is more congruente in all hys mischancis or accidentes.

The handes small, suche a person is femynine, in hys doynges, and is also vnlaciable, and hateful, and now loueth, and now hateth, and seldome or neuer there is any confydence to be had in hym.

He whiche hath greate and fatte handes, such hath a dull wytte. And the woman hauing such handes, desyreth much venerious acte.

He whiche hath slender handes, is nimble and ready in hys doynges, and muche desireth women.

The

The fyngers hollow, and ill fashioned, and not conioyning wel together, is an euil person, talking larger ther then he wyll doe, and full of vntrouth. He whych hath the fyngers segregate, and not lyng streyt oute, declareth misetye, and pouertie.

And the reason of thys is, for the symproporcion, whiche presupposeth not there a good and perfyt vnderstandyng, but an euyll, and inordinate.

The fyngers small, declare that person to be a foole, a dullarde, and enuyouse.

Morbeth the cardinall in hys chyromancye sayeth that the fyngers long, and thynne, and well proportyoned together: declare a good wytte, and especyally in handy craftes.

And it declareth alse an euill gouernance, whereby they be alwaye miserable, and ready, and thys Cocles many tymes voied in ready persones, that lyued by almes.

The fyngers very shorte, and lytle: declare them to be strong, and sufficyently wary or wyttye: but thys alonely is not to be affirmed.

The handes grosse or fatte, and the fyngers ouer shorte: declare that man to be a false demer or pertuser, a theefe, and ful of wyles: and the handes croking in, and thynne, declare that person to be a glutenouse feader and talkatyue. Certayne saye that the fyngers flatte and small, and the palme of the hande croked, declare that mā to be enuyouse, a fole, an innocent or wreache, and couetouse: and the reason of thys is, because the grosnes declareth aboundaunce of the matter, and somwhat of naturall heate, not mighty aboue

the

the degree, by whiche is declared an earthly vile man and rude by reason of ouer muche dryness, and a fole for the lacke of natural heate and moyſture proportionable, and by the conſequence to be couetouſe, for the crosednes thereof: Actuor in hys ſmall booke of chyromancie ſayth, the woman whyche hath ſmall or lit-tle hāden, and the fyngers groſſe at the toppes, declare a rude wytte, and a notyſe to be luxurious.

And thoſe women whiche haue a ſhorte paſſe, ſhall bee greued with the ſtraightnes in the deliuerie of chylde.

A certayne autheure ſayeth, whoſe name Cocles knewe not, that the handes ſhorte and knottye or bounchyng oute and thynne, declare that man to be a Jeaſter, and glutteneuſe feader.

And the cauſe of thys is, that the ende of the ſinowes whyche thorough dryness is drawen together, and bendeth inwarde, is therby knottye.

When the toppe of the eare fynger, ſhall not reache to the vpper Joynt of the ryng fynger, declareth that perſon aſſuredly to be a baſtarde, whiche Cocles very often founde trewe. And if the fyngers bende in the toppes: declare enuie, and couetouſnes, and ſuche be wary, and falſe of pyromes, compared to the ape.

But when they bende inwarde, contrary wyſe, If the thombe towardes the fyngers, and the fyngers to-warde the thombe cuclyne, declare malicouſnes, and couetouſnes.

He whiche of a cuſtome or cuſtomably, holdeth the hande ſtraighte oute, and the fyngers lyke extenſed at length, declareth that man to be raſhatyue, fearefull, and vayne.

He whiche alwaye beareth the hande cloſſe ſhut, declareth to be vnpitifull or violente, and Iracundi-ouſe. The fyngers ſmall and thynne in a man declare

hym

hym to be a nidiote, If shorte and grosse, declare boldnes, and enuie: and the fyngers comly made, fayer of forme, and of sufficiente lengthe, declare good and honest maners in that person. He whiche in speakyng moueth and clappeth the handes muche together, and vseth many gestures besydes, declareth to be eloquent enuyouse, and a begiler. Certayne saye (as Hermes) that the trembliyng or quauerying of the handes, in a healthfull younge man, declareth to be sone and lyghtly angry or moued to ire. And this procedeth by great heat, and commocion of the spirites But if the trembliyng be very strong or fast, it is a token of a vicious complexcion, and that suche a one wilbe or is angry for a trifliyng cause, melancholyke, desiryng dyuerse thynges, and couetouse or enuyouse. The hand hollow, with the tubercles fayre, and the proporcion of the lynes lyke semly, prompte long lyke. Iudge it be contrary, contrary Iudge. The fyngers in what fourme they be, wyth the ioites grosse, declare misery & misfortune as Cocles hath very often noted it. Albertus and Conciliator saye, that when the fingers be so wel filled with fleashe, and perfyt rounde, that holdyng them vp thou cannot see the elemēt thorow them, declare that man to be couetouse, and enuyouse: And if the fingers rightly bende towardes the backe of the hand especially if they be thynne, declare that man to be vniust, subtyll, and ingeniouse. And he which of a custome when he walketh, holdeth or beareth the thombe thruste within the other fingers: declareth to be couetouse. as Cocles noted thesame in a countrey man of his. The fingers also long declare the eares of the lyuer to be long, and the magnytude of the fyngers, declareth the magnitude of the eares of the lyuer. And the smalnes of the fingers, declare the smalnes of the eares of the lyuer.

If any haue ruddy handes, whether it be manne, or woman, declareth that person to bee sanguine

and

and luxurious, as Fermica sayth: Ptholomye sayeth that he whiche hath the vpper toyntes of the fyngers grosse and bendyng or turnyng vp, suche if they shalbe the ryche, in countinuaunce of tyme after shalbe poore or by some other infortune they shalbe hyndered: further he sayeth, hauyng the handes croked in length, declare hym to dye a violente death: These hitherto of the Phisiognomating of the handes for this time suffice here.

Of the belly, backe, greate guttes, and haunches, with the legges to the fet.

The .xxiv. Chapter.

Ar matter requireth not muche to wryte, what eche ma may Judge by the bellye, backe, and greate guttes, although they be pryncipall membres of the body, by whiche myghte muche be noted and Judged: but notwythstandyng what is necessaryly to be spoken of them in breuitie shalbe shewed. Fyrste the bellye heary and roughe to the nauell: declareth that man to be luxurypuse, bolde, hardye or stoute, prudent, of a great vnderstandyng, studyouse, warye, and somtyme hardlye fortunated.

The bellye leane, and thynne, declare a hote and cholerycke complexcyon, and often tymes also a melancholycke complexcyon.

As they for the moze parte, whiche haue fatte and corpulente bellyes, and yet very wytty, and thys by

ofte experience, we fynde trewe. He also which is fat or well brawned aboute the belye, and that the belye beare not muche oute, is Judged strong after nature. He commonly whiche by some accydente, as by fastyng, or sickenes, or by some other accydentall cause hath a leane belye, is Judged vnapte to be taughte tendre, and weake: And so long as he contineweth in suche a passion, he declyneth to the feminine nature. Aristotle in hys secretes to Alexander wryteth, that he whiche hath a greate belye, is vndiscreate, folyshe, and lyght mynded, louing and delytyng in venerious actes: but the belly meane, and the brest decently strate or narrowe, declare to be a man of a singuler vnderstandyng, and wittye of counsell or a good counseler. Artstotle sayeth that the backe bone, greate and well brawned, and strong declareth that man to be strong and mightie in stomake, compared to the masculyne kynde. And the backe bone narrowe, fatte brawned & weake, to be weake. compared to the femynine kynde: wherfore Rasys sayeth that the largeneg of the backe, declareth fortytude, arrogancye, and vehemencye of Ire.

The crokedneg of the backe, declareth the malicyousnesse of condicions, and ouerthwartnesse in maners.

The equalitie of the backe, is a good sygne, Conciliator sayeth, the backe large, strong, wel brawned, & boned, declare a manlye nature: & contrarye, a feminine nature. And who that is croke backed if it shalbe fatt in flesshe, bearyng vp to a hyll, and that any by that be narroer, as it were to a waste aboute: thys man excelleth in vertue, hauyng a studyouse desyre in huntyng.

They saye also that the crokednes of the backe, declareth the ouerthwartnes in maners.

The

The backe large vnextenſed, declareth fortitude, arrogancie, fiercenes or furiouſe haſtines in angre. The thynnes of the backe declareth ỳ man to be of a waywarde nature. Further the backe bone large at the nether ende to the buttockes, and ſakte compaſſed or brawned wyth fleaſhe, declareth that perſon to be effeminate, compared to the woman. But if the backe bone be long and ende ſharpe: declareth that man to be libidinouſe, moderate in manners, and feareſull. Certain ſaye, that the backe heary, leane, and muche bearyng vp, fro an equalitie of the partes: declareth that man to be inuericundiouſe, maliciouſe beaſtly of an euil vnderſtandyng, weake, & not long enduring to labor, and ſlouthfull.

The backe greate or broade and fatte: declareth that man to be diuerſe, ſlouthfull, & of much decease.

The backe thynne extenſed, and leane, declareth that man to be weake, and of lyghte cauſe feareſull, vayne, a brawler, and of muche credulitie.

The backe from the ſhoulder poyntes downe to the waſt or geardel ſteade ſhorte, and ſufficiente large, ſuche perſons as Cocles hath very often noted it, be ſwifte and preſte in coetyng.

Certayne of the Philoſophers admoniſhe vs, to beware of thoſe perſons whiche haue the backe muche bunchyng out, for ſuche eſpecially be geuen to doe miſchiefe and harme, and moſt in defamyng, backebytyng, and enuy.

The haunches expreſſe the lyke, in maner of the former: for if the haunches be fleaſh, and fatte, and that the legges, downe to the fete be alſo fleaſhy: declare boldnes, and ſtrength.

He whyche hath bony haunches ſo that the bones beare oute and well ſinewed: in ſuch maner that the haunches be great by eſpeciall cauſe of the bones

and

and sinewes, the of ouer much fleashines: declare that man to be strong, & bold. Rasis also sayeth ỳ when the bones of the hanches shal beare out: declare boldnes.

And thys Rasis meaneth, when the haunches be well brawned and bendyng to the sinester parte, whi: he is a notyse of fortytude, and suche runne quicke and swiftly, and be also great tourn: ers: as Co cies hath noted it. Mihell the Scot sayeth, that the haunches wel brawned, declare that man to be strong, hardy, and no lesse proud: as appeareth in the stone horse, cocke, and falcon. Also he sayth, that hauyng the hanches bony, but yet in such wyse ỳ the bones be not greate much fleashy, wyth the smaines of the synewes: such be weake, referred to the femynine kynde.

To thys Rasys say: th, that when the haunch: s beare oute throughe muche fleashe: declare debilitye of strength, and loosenes of the members.

The hyppe or huckell bones tendynge ou'warde (as Constiator sayth) declare brittitie and fortitude: excepte effiminate fleashines happen to hynder the same. The sienderues or smaines of them: declareth that man to be a louer of women and to be feareful, wyth weakenes of the bodye. The shankes well sinowed, strong brawned or muscled and greate, not by reason of the fleashines, but rather by reason of the greatnes of the bones, and sinewes: declare that manne to be strong after iyke, referred to the masculyne kynde. The shankes thynne or leane, and sufficiently synowed: declare that person to be luxuryouse, lyght, and vnstable in hys mouinges: and thys notyse is taken by bydes hauyng the iyke shankes. Whiche because they be light after nature, & vnstable, haue iytle of the terrestrial substaunce or grauity, but much of the Aerial lyghtnes. The shankes leane wythout the sufficiencie of sinewes, declare that mã to be feareful, as Constiator affirmeth. The shãkes ouer gret, by reasõ of

ouer much fleaſhines, and as it were indiſtincte, that is with equalitie or all a lyke, ſo that aboute the ancles they be fleaſhye and fatte, as women be, be nãmed weake, and vnſhamefaſte, as appereth aboue, by the ſignes inſenſible. When the groſnes or fleſhines ſhalbe aboute the ancles, declare that man to be groſſe and foliſh of nature, as Rafys ſayeth. And Ariſtotle wrytting to Alexander ſayth, ỹ the thynnes or leanes of the ſhãkes declareth that man to be Ignorante or ſimple. And the greatnes of them, declareth that mã to be bolde, and ſtrong.

The ſhankes all a lyke, as they were ſwollen downe to the ancles of ſome dyſeaſe, declare a ſykthy intemperamente.

The ſhankes ſofte in fleaſhe, be ſignes of a femynine nature.

The ſhankes leane, and ſufficiently ſynewed, and rough (after Ariſtotle) declare an ardencye to veneryouſe acte: For that their nutrimentall matter, is altered into ſperma in thẽ, and lykened to hyrdes.

The ſhankes ſuperfluouſe, and indiſtincte or yll faſhioned, declare that man to be odible, and vnſhamefaſte. Note alſo that the ſhankes very hearye, wyth the multitude of heare about the pryeue membres, declare an ardente deſire to veneryouſe acte, for ſuch be compared in nature lyke, wyth brute beaſtes.

They that be much heary fro the haunches to the feate, declare to bee muche geuen to coeate.

The feete greate, by meane they be well ſinowed & muſcled, and that the muſcles and ſinewes, appeare in ſuch maner, that the greatnes be, by reaſon of the bones and ſingwes, and not by reaſon of the aboundaunce of fleaſhe, ſuch be iudged ſtrong after nature. Rafis ſayeth, the feete muche fleaſhie, and harde, declareth that man to be of an euill vnderſtandyng. Ariſtotle,

Aristle in hys secretes wryteth that the fete fleashye, declare such a person to be folyshe, and a louer of Inuy. And the fete small, and lyghte, declare that man to be bolde, and strong. Many also saythe, that the fete small, and bewtifull, declare that man to be a fornicator, and spoyler and maker of myrth, alwaye merry. The nayles of the fete croking lyke to hawkes talons be iudged greedy catchers and vnshamefast, in maner lyuing lyke as the hawke after hys praye. Cockes alway marked suche persons, which had the lyke nayles on the toes and fyngers, to be of a cholerycke complection: And founde it a laudable notyce, in worthy warriours, & in suche as vse marciall actes. And such persons Aristotle meaneth to be naturally vnshamefast ouer bolde, theues, defoylers, and filthy talkers. And he nameth the martiall, theaues of warriours, because they, whiche gene their industry bolde to warfaryng, be robbers, and wily begilers, attaynyng substaunce of bounties, whether it be in ryghte or wrong. Of womens fete, is here what to be noted; as they whiche be long foted, be apter to the procreation of children, and by their fete also (as the Philosophers saye) maye be knowen whiche be aptest to create, with many others more, whiche for the displeasure of god in the vttering of them, I omitt, desiring thee gentle Reader to beare with me therein.

Of the hole stature of man.

The xxvi. Chapter.

We maye here somwhat Iudge of mans stature. And first for an example we read in the hystoryes of one Maximinus Emperoure, whiche was a man of a huge personage, and stature, and yet named of reall

ned for a sote. Of whom maye thys prouerbe (Clismacis egiptia, et Caliga Maximini) whiche prouerbe briefye to saye, is applyed to suche as be of huge stature & parsonage, hauyng euil condicions or properties, & that for their maners, had in contempt of al men. But what nedeth to recite thys, seeing we see euery where (sayth Indagines) that suche whiche be of so huge & straunge stature, be not of the wisest, or very nidiottes, & this most especial, if they be leane long bodyed, and crane neaked, or neaked lõg lyke the crane. Of whych sort, Indagines noted in the court of Fredericke the third, and Charles. Emperours, maruelouse leane, and tall, very frowarde, and starke foles: nor they muche differ not fro these, whiche goe much stouping or crokedly, wherof the olde prouerbe (If I may so saye) mighte here bee renewed, which is, I haue seldom seen a long or tal man, witye, or a litle man meeke and pacyens. But to be briefe, that man whiche is of a meane stature, and comly or reasonable fat of body, and in qualities honestly nurtered, declareth to be ingeniouse, circumspect, and wyth expedicion dooth hys businesses. Further, the stature long and sufficient strayte and more leane then fatte, declareth that man to be bolde, cruell, proude, clamorous, vayne gloryouse, long angry, or furiouse in anger, to muche constant or hard to be moued, presumptuouse, not sone credityng thynges heard, an often lyar, & in many thynges malicious. The stature long and sufficietly fatte, declareth that man to be strong, lightly vnfaythfull, false, of a grosse wytte, a niggarde warye, vnfaythfull, and a surmiser. The stature long leane and thynne, declareth that man to be sayyente, vayne, a lyar, of a grosse readyng or leader, impoysenate, to wished thynges sone credityng, weake, slowe in

doing

doing thynges, and very self willed. The stature short and grosse: declareth that man to be vayne, fearefull, suspicious, more foolysh then wittye, of a grosse wytte, and congruently sarusiable to one, sone crediting, and long continewing angrye.

The stature shorte and leane, and sufficiently strayte by, declareth that man to be naturally wary, ingenious, a searcher, proude, bolde, secrete, fatigable or a much prouoker, vayne gloryouse, congruently sapiente, of a good vnderstandyng, and very often surmysing. The stature declyning or falling forward (not caused thorow age) but by nature: declareth that man to bee wary, secrete, dull, of a grosse feadyng, sharpe or cruel, a niggarde, laborious, long bearyng angre in mynde, and not lightly credityng. The stature bendyng backwarde, declareth that man to be a fole, of smal vnderstādyng, a grosse feader, vayn, of an euil memory, and lightly cōuertible to good or euil.

A conclusion or briefe rehearsall of the whole arte of Phisiognomie.

Owe let vs reduce all these matters afore spoken to a conclusyon: Although these afore rehearsed appeare sufficiente. Wherefore to bee brieke, let vs pronounce of all the membres throughout the body, and first of the eyes. They whyche haue moysty, cleare, cheerful, and quauering eyen declare them to be honest conditioned and merye. And that these maye the readyer appeare, we shal set them forth orderly as it were in a table, what euery membre declareth, whyche we haue placed here vnder.

First the eies moyst, cleare and smilyng: declare that man to be mery, well manered, and circumspecte in hys iyfe. The eies stedfast of syght, somwhat redde, and very great: declare that man to be a glutton, and leacherouse. The eies small, somewhat mouing: declare that man to be couetouse. The eies great: declare that man to be crafty and a begyler. The eies stedfast of syghte: to be deceitfull or crafty. The eies mouing to & fro: declare ỹ man to be seditious, suspicious, vnfaythfull or trusty, & a boster. Blod eied: declare that man to be dull witted, a sluggarde, fearfull, a coward, honest and trusty, & dronke with wyne. Small eied: declare that person to be vnshamefast or shameles. The eies couertly quauering (as it were) to be vniust. The eies not a lyke, and smal: declare that mā to be deceitful, and a flaterer. The sight

of the eies turnyng nere the nose: declare that person to be venerious. The eies brode and runnynge, and the syghte mouing to and fro: declare that man to be Ireful. The eies dryer then they afore: declare that man to be chaungeable, wyly, and experte. The eyes twinklyng as it were: declare that man to be shameles. The eies blacke and cleare: to be a iuste and vpryghte meanyng man, witty, and libidinouse, and of knowledge. The eies rounde aboute greue: declare that person to be deceitful, vniust, and a theke. The eies moisly: declare that man to be high myended, able to perfourme that he promyseth, vprygyte of counsell. The eyes greate and quaueryng: declare that person to be madde, lyght or idle witted, and a glutton. The eyes hauyng many windinges or wrincles, hollowe, and drye: declare that man to be a forsecer, and a betrayer. The eies standyng high out, greate, clere, pure, and moist: declare that man to be witty, studious and a louer. The eies watery and runnyng, if it come not by sickenes: declare hym to be a foole. The eyes darke of sighte and drye, to bee very faythfull. The eies quaueryng as it were, large, moyst and cleare: to be a man of singuler knowledge, haute of stomacke, furiouse in anger, hardy of courage, and a boster. The eies blacke and reipiendent: declare that person to be fearfull, and most wycked. The eies rounde aboute swollen as they were, and crude: declare that person to be a glutton, and hatefull. The eyes very smal, and hollow: declare that man to be couetouse, and a crafty begiler. The eies cherefull of lohe, and of a lyke bygnes: declare that person to be prone and apt to laughter, gentle, and godly. The eies moyste: declare that man to be a good counsayler, sad, gentle, and studious for the more parte. The eie lidd s partyng: declare that person to be a louer and loued. That man which winketh with the eyes: declareth to be a deceaser and theke. That man which hath bleared eien: declareth

to be libidinouſe. The ouer browes large: declare that perſon to be effeminate. The eye lydes playing often, declare that man to be an aduouterer.

The forehead narrowe, to be a foole. The forehead long, to be ſtudyouſe and apte to be taught, or highe, or as it were ſwollen, and rounde, to be craftye, mutable, and a doer of iniurye.

The forehead full of wrincles: declareth that man to be burdened with cares.

The foreheade rounde to be enuyouſe, and deceytfull. The forehead large, to be free and liberall. The ouerbrowes hearye, to be a ſlaunderer. The eie bries ſtretchyng to the Temples, to be naſtye, and healthy conditioned.

The face playne or euen filled wyth fleſhe, to be full of ſtryfe. Not full faced, to be Iniuryouſe, rude and naſty, leaner faced, to be wittye. The face fleſhye, apte to learne, ſad of cõtenaunce, to be a fole, mixed with wiſdom.

The eares wyde open, to be a nidiote. The eares very great, to be ſimple witted. The eares ſmall to bee a fole. The eares as they were foure cornered, to be learned.

The noſe ſharpe, to be Irefull. The noſe fleſhye, & ſofte, to be euill manered. The noſe bowing to the mouth lyke an haukes bill, to be honeſt, ſtrong, learned, and apte to be taughte. The noſe greate, to bee gentle and frendly. The noſe ſmall to be a deceauer.

The noſe flat, to be leacherouſe, wylfull and pleaſaunte.

The noſethrilles ſteake, to be mygbtye and ſtrong. The noſethrilles rounde, to be fearce. The noſethrilles deuyded a parte as they were, to bee quicke wytted, luſtye of courage and mearye. The noſethrilles narrowe and rounde, to be a fole.

The mouth wyde, to bee full of ſtrieke and a fyghter, fierce, and bolde. The mouth very greate or large,

wyth the vpper lyppe hangyng farre oute, to bee a glutton, wycked, a babler, foole hardye, ouerthwarte, and dull wytted.

The lyppes small, thynne, and subtyle to bee Eloquente. The lyppes thynne in a litle mouth, to bee effeminate. The lyppes fleashye or thycke, to be a fole

They whyche haue teath lyke to a dogge, bearing oute the lyppes, bee contumelious, or vse to speake rebukefully, and not to bee trusted.

The throte boll asper, to bee a trifler, and of litle wytte.

The throte boll, farre fro the shoulders standyng, large and extenced: declareth imbecillitie of mynde. And meane to bee manered and strong.

The necke long, and slender, to bee fearefull, and euyll manered. The necke fatte, and long, to be furious, fearefull and obstynate.

The necke meane betweene both, apt to learne, strong and vertuous.

The necke fatte, to bee rude, rude speakers, and dull to learne.

The necke roughe to bee contumelyous. The necke shorte, to bee foole hardye. The necke bendyng in, to bee negligente, and couetous.

The necke bowynge to the ryghte syde, to be reasonable of condycyons, but bowing to the leaft syde, to bee a riotter or Ruffyan, and a fole.

The breaste greate to bee a manne worthy commendacyon.

The breaste large, to bee hardye of courage, bold, and in whom reasteth honestye.

The breaste small or narrowe, to bee fearefull.

The breast corpulent or fatte, to bee furyous, and rwell.

BRITISH MUSEUM

The